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SPIRITUAL TELEGRAPH

BEING A

GENERAL RECORD

OF

SPIRITUAL PHENOMENA.

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1859.



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SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER.

NO. XV.

Dr. J. J. G. Wilkinson, a writer whose treatises, according to Emerson, "throw all the contemporary philosophy of England into the shade," has remarked, that "perhaps with the exception of Protestantism, there is not a faith recorded in the world's history but has leant upon supernatural revelations, and these the more bright and frequent in proportion as we approach the primitive ages."

Even this possible exception however is somewhat doubtful, and can be admitted only with considerable qualification. Not a few of the most eminent Protestant Reformers and Divines, as we have in some measure shown, have "leant upon supernatural revelations," and, we may now add, that many of the reformed churches whose influence has been most strongly marked, have claimed for themselves a distinctive spiritual origin, and, that their early histories contain frequent narratives and averments of the spiritual aid by which they were sustained; not to speak at present of special and wonderful manifestations of spiritual power that they have experienced, such as those that have been recently so graphically described in the *Telegraph* by William Howitt; and others of a like kind to which we may hereafter refer. Indeed, "a religion that has not the key of the spiritual world is to this extent a failure, and enjoins its votaries to shoot at a mark that is not set up."

We find the founders of these churches persistently affirming that they received visions and revelations, that they were spiritually inspired and strengthened, that the interiors of their minds were opened to perceive spiritual realities, and sometimes, that they were intromitted into the spiritual world, and permitted to hold converse with its inhabitants.

The sceptic may scoff at all such statements, but the believer in the truth of the Bible-narratives, and the student of human nature who feels the wonder and the mystery with which life is environed, should pause and think ere in relation thereto they pronounce the word "impossible." Doubtless madmen and impostors have claimed for themselves these spiritual endowments, but no explanation is so bald and empty as that which finds in lunacy and knavery the motive-pow-

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er to sway the hearts and understandings of mankind. But whether these pretensions are true or false, it is at least true, that they have been entertained and avowed by men of vigorous mind and earnest soul, and accepted by large bodies of disciples not inferior in capacity, attainments, and culture to their contemporaries. This itself is a significant phenomenon, and evidences that a belief in immediate spiritual action upon our world, through mortal media, underlies much of our religious faith, and influences, though often indirectly, and unconsciously, the thoughts and conduct of men, who in other respects are of widely different character and creed.

Into the truth or falsehood of the respective religious systems which these men and women have taught it is not our purpose to enter, it lies altogether beyond the scope of our present inquiry even were we qualified to judge thereof; but we may point out that the belief in the spiritual origin of a system does not necessarily imply a belief in its truth; nor is spiritual inspiration synonymous with spiritual infallibility. Our spiritual perceptions when opened, and our understandings when illumined by influx of celestial, yea, even of divine wisdom, must still be limited and imperfect. The absolute and perfect truth can dwell only with and in the Being who is himself Absolute and Perfect. Inspiration too, is various in its degrees, the majestic tones of the organ cannot be breathed through a tin whistle; the light of heaven itself is refracted and tinged by the media through which it passes. Men may be inspired with just that kind and measure of truth which they are best fitted to receive and impart to others, and no more. But a truth may be presented in undue proportion in relation to other truths, or be wrenched away from the body of truth to which it belongs. The body of truth is a broken body; in its complete form, its perfect symmetry, its dazzling beauty, mortal men know it not, and could not recognize the heavenly vision; glimpses of its presence, and inspirations of its spirit is all to which the most gifted of our race have yet attained.

Seers, Prophets, and men largely endowed with spiritual gifts, are the chief instruments by which God sustains the strength and vitality of his church, and guides the religious instincts of his rational creatures. By their living spiritual fire and their fresh experiences they reanimate the cold and faithless times, and in the place of traditional theology and lifeless churches, the newly awakened spiritual life forms to itself a new body in which it may grow, and by which it can act upon the world around: the new wine is put into new bottles, and, for a time, both are preserved.

Perhaps the greatest christian Seer and revealer of spiritual things since the days of the Apostles has been EMANUEL SWEDENBORG: truly a man upon whose like we shall not soon look again; eminent too in many ways, possessing a completeness of mind and a rounded symmetry of character which it would be difficult to parallel. It is common (alas! that it should be so) to regard ignorance and fanaticism as the natural concomitants of religious earnestness; and especially so, if associated with professions of deeper spiritual experiences, and a relation to the eternal world of a more immediate and intimate nature than men of ordinary minds are conscious of in their own personal history; or, than is familiar to

the society in which they move. To those who think thus, we would specially recommend the study of Swedenborg, not his books only, but himself: they will find him an enigma which upon their principles it will be hard to solve.

We hope the slight sketch of Swedenborg we are about to give may lead the reader to seek a fuller acquaintance with him; he will find ample materials for doing so in the excellent biography of him by Dr. Wilkinson, or in the more recent and cheaper one by Mr. White.

Swedenborg was the son of a Lutheran Bishop, and was born at Stockholm, in 1688. He received the best education that the times and his country could afford. At 22 years of age he took his degree of Doctor of Philosophy, at Upsal, and shortly after set out on his travels in England and the continent. During this time he wrote letters to a friend, detailing the newest discoveries in science, and sent home models of all such inventions as he thought might be useful to his country. In 1716, he accompanied his friend, Polheim, the Swedish mathematician, on a visit to Charles the XIIth., who was so well pleased with him that he appointed him Assessor of the Board of Mines. Besides editing a magazine, he now began publishing various scientific treatises;—*On Algebra, On the Longitude, On a Decimal system of Money and Measures; On the Earth and the Planets; On the Depth of the Sea and on the Tides; and On Docks, Shutes and Salt Works.*

In 1721, he visited Holland, where we again find him publishing several small works on Natural Philosophy, and the application of Mechanics to Docks, Dykes, and Shipping. To improve his knowledge of mining, he left Amsterdam for Leipsic, that he might inspect the different mines and smelting works on his route. At Leipsic, and at Hamburgh he published *Miscellaneous Observations connected with the Physical Sciences.* To this work, M. Dumas, the French chemist, ascribes the origin of the modern science of crystallography. In 1724 he was invited to accept the Professorship of Mathematics in the University of Upsal, but declined the honour. Ten years later, we find him publishing *Philosophical and Mineral Works*, in three folio volumes. In the first part of this book, entitled *The Principia*, he seems to have anticipated some of the most important discoveries in modern astronomy, chemistry, and magnetism.

This work attracted considerable attention to its author. The Academy of Sciences at St. Petersburg appointed him a corresponding member of their body; and the Pope did him the honour of inserting the title of his book in that catalogue of excellent works, the *Index Expurgatorius.* In 1740, Swedenborg published his *Economy of the Animal Kingdom*; and in 1745, *The Animal Kingdom.* Emerson, says of the former of these works, that it is "one of those books which by their sustained dignity of thinking, is an honour to the human race," and of the latter, that it "is a book of wonderful merits. It was written with the highest end, to put science and the soul, long estranged from each other, at one again. It was an anatomist's account of the human body in the highest style of poetry. Nothing can exceed the bold and brilliant treatment of a subject usually so dry and repulsive."

Swedenborg soon after published a book, *On the Worship and Love of God*; in which his various teachings are gathered up in a narrative and pictorial form;

but *The Animal Kingdom* may be regarded as his last great scientific work. The first book of his life's history—its mere scientific phases here closes in the 58th year of his age. "Carefully disciplined by thought and investigation in the outer world, through a long series of laborious years, the curtain which separated the seen from the unseen was, for him, drawn aside, and his prepared eyes saw in clear sun-light, those mysteries of life and spirit which the best and wisest of men have most ardently desired to see."†

Swedenborg, in one of his letters, written 1769, says, "I have been called to a holy office by the Lord himself, who most graciously manifested himself to me, his servant, in the year, 1743, when he opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time, I began to print and publish various arcana that have been seen by me, or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom." He speaks of this privilege as connected with, and in some measure dependant on certain peculiar powers of respiration with which he was gifted. He writes, "my inspiration has been so formed by the Lord, as to enable me to breathe inwardly for a long period of time, without the aid of the external air; my respiration being directed within, and my outward senses, as well as actions, still continuing in their vigour, which is only possible with persons who have been so formed by the Lord. I have also been instructed that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them."‡

Swedenborg now resigned his assessorship that he might devote himself whol-

† Swedenborg's writings however, furnish evidence that the opening of his spiritual sight had been commenced long previous, that it had been brought on by degrees, even as after this, it was plainly gradual and progressive.

Thus Swedenborg tells us, that years before the time when spirits began to speak with him *visu voce*, he had seen flames of different sizes, and of different colour and splendour, and that so often, that for several months whilst a certain work (supposed by Dr. Tafel to be that *On the Worship and love of God*) scarcely a day passed in which these did not appear before him.

Possibly, some may think these appearances were simply the *odæ* light and flame, the existence of which Reichenbach has since demonstrated; but, in addition to this, in his *Spiritual Diary*, and in the Fourth Part of his *Animal Kingdom*, he speaks, not only of much information given to him in orderly and instructive dreams; but also, of many visions that he received; as well as of changes of state while he was writing, and a peculiar extraordinary light in the writings; and of spirits influencing him "as sensibly as if they appealed to the bodily senses"; and, of "words addressed to me in early morning," of being "commanded to write"—of there "happening wonderful things in the night between the first and second of July," when things "were foretold to me in a wonderful manner on that occasion" &c.

‡ We must refer the reader to Swedenborg's *Animal Kingdom* for an exposition of the philosophy of respiration and of its correspondence with thought.

ly to the mission to which he believed the Lord had called him; (the King however in consideration of his valuable and faithful services for 31 years continued to him the whole of his salary, though by his own special request no addition to his rank or title was conferred on him) and from this time forth he professed to be in the constant exercise of this faculty, with scarce any suspension or intermission to the day of his death. Nor did he assert this as any figure of speech, he always speaks of himself as being really and actively present in the midst of the spirit—persons and scenes which he described. He says himself “to me it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels just as I am with men.” And again “I am aware that many who read the following pages and the *Memorable Relations* annexed to the chapters (in *The True Christian Religion*) will believe that they are the fictions of the imagination, but I protest in truth they are not fictions, but were truly done and seen; not seen in any state of mind asleep, but in a state of full wakefulness; for it has pleased the Lord to manifest himself unto me; he has opened the interiors of my mind and spirit, by virtue of which privilege it has been granted me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty eight years.”

There is a peculiar earnestness and solemnity in Swedenborg's asseverations on this subject; and while he maintained with firmness the reality of his communion with the spiritual world, and was always open to furnish evidence of its truth, when the occasion seemed to him to require it, of which his biographers furnish several instances; there was yet an utter absence of all boasting and display. When his friend Count Hopken, represented to him that it would be better to omit from his writings the *Memorable Relations* of his spiritual experiences, of which ignorance made only a jest and a derision; Swedenborg replied, that this did not depend upon him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to give in to such foolish notions. Again, when the sacrament was administered to him just before his death, (an event of which he was fully aware) the clergyman who administered it, abjured him solemnly since he had now nothing more to expect from the world which he was so soon about to leave for ever, in justice to the world, to publish the truth in relation to the matters he had advanced, and to recant either the whole or a part of what he had written. Upon hearing this, Swedenborg raised himself in bed, and said with great earnestness, “As true as you see me before you, so true is every thing that I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to discourse about them with each other.”

In estimating the credibility of these pretensions, we must of course consider the character of Swedenborg, and the estimation in which he was held by those who had the best opportunities of knowing him. These, all agree, that he was a man of straight-forward child-like simplicity, and utterly incapable of deceit. Count Hopken, says “I have not only known him these two-and-forty years, but also some time since daily frequented his company. I do not recollect to have

known any man of more uniformly virtuous character. * * * He was certainly a pattern of sincerity, virtue, and piety, and at the same time, in my opinion, the most learned man in this kingdom. Another who knew him well, testifies of him, that "he always spoke the truth on every little matter, and would not have made an evasion though his life had been at stake."

In confirmation of this statement of his rigid adherence to the literal truth "in every little matter" it may be mentioned that in 1769, he went to Paris, with the intention of printing there his "*True Christian Religion*." The censor of the Press, M. Chevreuil informed him, on application, that a tacit permission would be granted, but the title must say, *Printed at London*, or, *at Amsterdam*. Swedenborg refused to concur in this evasion; and the work was, *bona fide*, printed at Amsterdam. This anecdote, says Mr. White, was received from M. Chevreuil himself.

But if Swedenborg was not a deceiver, may he not himself have been deluded—the victim of some peculiar form of hallucination? Of that, we must judge from his character and writings, bearing in mind his age, his previous training, the mathematical and scientific quality of genius, his methodical habits, and the orderly, self-consistent nature of the disclosures concerning the spiritual world which he has made. We think these will hardly comport with any such conclusion.

Independant too of the evidence from his own strict integrity, his mental characteristics, and the internal evidence of truth which his narratives present; we have other most convincing proofs of the reality of his intercourse with the world of Spirits, of which one or two instances may be cited.

The Prince of Prussia was brother to the Queen of Sweden, and shortly after his death, Swedenborg being at court, the Queen perceiving him, said, "Well, Mr. Assessor, have you seen my brother?" He answered, "No;" whereupon she replied, "If you should see him, remember me to him." In saying this, she did but jest. Eight days afterwards, Swedenborg came again to court, but so early that the Queen had not left her apartment, where she was conversing with her maids of honour and other ladies of the court. Swedenborg did not wait for the Queen's coming out, but entered directly into her apartment and whispered in her ear. The Queen, struck with astonishment, was taken ill and did not recover for some time. After she was come to herself, she said to those about her, "There is only God and my brother who can know what he has just told me." She owned that he had spoken of her last conversation with the Prince, the subject of which was known to themselves alone.

The following is narrated by J. H. Jung Stilling;—"About the year 1770, there was a merchant in Elberfeld with whom, during seven years of my residence there, I lived in close intimacy. He spoke little; but what he said was like golden fruit on a salver of silver. He would not have dared for all the world to have told a falsehood. His business requiring him to take a journey to Amsterdam, where Swedenborg at that time resided, and having heard and read much of this strange individual, he formed the intention of visiting him. He therefore called upon him, and found a very venerable looking, friendly looking old man, who received him politely, and requested him to be seated. Explain-

ing his errand, and expressing his deep admiration of Swedenborg's writings, he desired that he would give him a proof of his intercourse with the unseen world. Swedenborg said, 'Why not, most willingly.' The merchant then proceeded to tell that he had formerly a friend, who studied divinity at Duisberg, where he fell into a consumption of which he died. Visiting this friend a short time before his decease, they conversed together on an important topic. The question he then put to Swedenborg, was, 'Can you learn from the student what was the subject of our discourse at that time?' The merchant told his name, and Swedenborg then requested him to call in a few days. Some days after the merchant went again to see Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said, 'I have spoken with your friend; the subject of your discourse was *the restitution of all things*.' He then related to the merchant, with the greatest precision, what he, and what his deceased friend, had maintained. The merchant turned pale; for this proof was powerful and invincible."

Springer, who was intimate with Swedenborg, declares, "All that he has related to me concerning my deceased acquaintances, both friends and enemies, and the secrets that were between us almost surpass belief."

Those who would make themselves fully acquainted with Swedenborg's representations of the spiritual world, must study his *Heaven and Hell*, his *Memorable Relations* in his *True Christian Religion*, and his *Spiritual Diary*. Of the last named work, his biographer, Mr. White, says, "the '*Diary*,' as a work, is perfectly unique, for in no literature can we find its counterpart. We have in it, for twenty years, an almost daily record of Swedenborg's spiritual states and temptations; his interviews and conversations with angels, spirits, and devils; and accounts of their pleasures, punishments, and thoughts. No one who makes an intimate acquaintance with this *Diary* will ever after allow a shadow of doubt to cross his mind as to the candour and truth of Swedenborg; for in every page, he will perceive that quiet and solemn earnestness which belongs alone to the upright and honest in heart. In its whole range of experience, he will detect no vanity, shuffling, double-dealing, or anything inconsistent with his published works; § but all is straightforward, open, and unreserved, as truth itself. Although written in the quietude of his own study, and for his own eye and use alone, he could not have been more ingenuous and sincere had the whole universe been looking down upon its pages." George Dawson, remarks of the same work, that "he had found the *Spiritual Diary* so quaint, so undesignedly witty, so awfully wise, such a sublime poem of all the ways, and habits, and customs of men, that its like was not to be found. It was theological but thoroughly practical. * * * He knew not a book so terrible to a man who did wrong, as this bedlam be-called *Diary* of Swedenborg. It was a book that burnt like fire all the foolishness and rottenness of life. It made a man who was indulging in wrong-doing, tremble at the thought of passing from this world into eternity. It was the severest and terriblest vindication of moral justice, of moral sequence, of necessary recompense, and of consequent reward, that was ever written."

§ Two volumes of the '*Diary*' is all that is at present published. We hope the Society for the publication of Swedenborg's Works will soon complete it.

Our remaining space will only allow us, in conclusion, to present the reader with a digest of Swedenborg's representations of the spiritual world; and we do so in the words of the eloquent writer quoted at the commencement of this article.

"A visitant of the spiritual world, Swedenborg has described it in lively colours, and it would appear that it is not at all what modern ages have deemed. According to some, it is a speck of abstraction, intense with grace and saving faith, and other things of terms. Only a few of the oldest poets—always excepting the Bible—have shadowed it forth with any degree of reality, as spacious for mankind. There Swedenborg is at one with them, only that he is more sublimely homely, regarding our future dwelling-place. The spiritual world is the same old world of God in a higher sphere. Hill and valley, plain and mountain, are as apparent there as here. The evident difference lies in the multiplicity and perfection of objects, but everything with which we are familiar is perpetuated there and added to innumerable others. The spiritual world is essentially nature and spirit besides. Its inhabitants are men and women, and their circumstances are societies, houses and lands, and whatever belongs thereto. The commonplace foundation needs no moving, to support the things which eye hath not seen, nor ear heard. nor the heart of man conceived. The additions and pinnacles of wisdom are placed upon the basis which God has laid. Thus nature is not only a knowledge but a method; our introductions to the mineral, vegetable, and animal worlds, to the air and the sun, is a friendship that will never be dissolved: there is no faithlessness in our great facts if only we are faithful to them, but stone and bird, wood and animal, sea and sky, are acquaintances which we meet within the spiritual sphere, in our latest manhood or angelhood equally as in the dawn of the senses, before the grave is gained. Such is the spiritual world: duration and immensity resuming nature, but subject to spiritual laws."

Human nature repeats itself in every age. The Jews to whom Christ came held to the miracles of Moses, but closed their eyes and their hearts to the greater miracles of mercy which the Saviour wrought among them. The Christian world in general has looked with disfavour, if not with scorn, on the spiritual revelations of Swedenborg, believing that all gifts of the kind claimed by him ceased with the Apostles. And, we may now ask, Is Swedenborg the last of the seers?—are we now shut out from the action of the spiritual world—is the book closed and the vision sealed? It need not greatly excite our surprise, though it may our regret, that many Newchurchmen, as well as Oldchurchmen think so—that they have fallen into that spiritual atrophy from which the teachings of Sacred History, and of Swedenborg should have preserved them; but, ah no! it is we who have walled ourselves around and built up barriers—who have allowed the scales of sense to fall thickly over our spiritual eyes, and thus shut out the eternal world and the light from thence that would beam in upon us. Our credence indeed is readily yielded to what is distant and remote, but we are slow of heart and dull of apprehension in regard to the marvels that are near us and around our path. We all have need to pray for the open sight and simple trust of little children; for in very deed, there are many things hidden from the wise and prudent which the guileless, loving, earnest, childlike mind alone can apprehend.

DREAMS AND FOREKNOWLEDGE.

By the insertion of prophetic, and otherwise extraordinary, dreams, in this paper,—I infer they are in some way connected with Spiritual mediums. May I ask if it is considered so? I more think it may be, from the wonderful and prophetic nature of my sister's dreams, since her great development. Perhaps every strengthening of the truth of this fast-increasing mystery, is worth offering,—and I may record one or two of her latest hallucinations.

Just lately, whilst we were in South Wales, a mention was made to us from home, of a letter awaiting us from a young gentleman, an old friend of ours. Nothing more was said, till the morning after our return; when my sister laughingly said she had been dreaming about it all night, and that in it she had read "Tell Miss B. that a new novel is just out, by the author of *Counterparts*, and that Beethoven is the Hero." My father looked thunderstruck, for the letter contained the very words.

Some time since, she had about as strange a foreknowledge, though a waking one. At a Ball in the country, she met a young lady of whom she instantly exclaimed "—ought to marry *her*!" The young man alluded to, was a friend of ours; at the time, near us; never having seen the young lady. In a few months, the two accidentally met; and almost immediately, were engaged to be married. And it was strange that, at a separate party, after this wedding, my sister saw the *lady's brother* and was walking up to salute him; when she started back in wonder at having mistaken so dissimilar a person for our own friend, the *lady's husband*, and she had no idea of there being any connection. It is quite customary for her to dream beforehand of any, even trivial, coming events; and *delusively* to see what is *presently* to be in *reality* presented to her view. It is only a few days since she was surprised by a supernatural intimation, from what I believe, must be "a spirit voice": (if I may lengthen my paragraph still more, so as to give it.)

Whilst standing ruminating in her dressing room, distinctly a voice spoke in her ear "The bird is caught." With an impression, but scarcely an understanding, she rushed to an adjoining room, and found a canary hung by its head. This is the only instance of Spirits speaking with an audible voice, that has yet come under our own immediate notice: and I believe it is not yet so general, as to be unworthy of report or notice. Countless other dreams are continually visiting her with their forewarnings—but they have chiefly to do with family occurrences which would be tiresome to repeat. One rather portentous one, is remaining to be fulfilled; and its nature is so unusual and remarkable, that I think I shall venture to record its verification when it occurs.

"TEACHER."

SPIRITUALISM IN AMERICA.

A correspondent of the *Glasgow Herald* favours the editor with the following communication. Without pledging ourselves in any way to the opinions expressed, we give it a space in our columns:—

SIR,—This is a very strange creed. The votaries of Spiritu alism believe that

the spirits of the dead can, and do, communicate with the living, and that they do so through a party called "a Medium." The thing appears so absurd that, in Britain at least it is laughed at. Nevertheless, the doctrine is firmly believed in New York and over a wide range of the United States, and this, too, not by ignorant people, but by physicians, lawyers, merchants, and other persons of education.

The following curious incident connected with this subject occurred last autumn to an Edinburgh medical gentleman and his lady, in the course of a tour through the States. He had frequently heard of the Spiritualists during his trip, and of many extraordinary cases, but he treated the subject with the most perfect incredulity. Happening, however, when in New York, to hear of a Medium in that city, famous for his wonderful responses, the Doctor resolved to pay him a visit and put him to the test. He did not mention his intention to any one except his wife, who accompanied him. They were shown into a room, where the Medium sat at a table. He knew nothing whatever of the Doctor or his wife, or they of him. No names were given.

The Medium then requested them to write on separate pieces of paper the questions they wished to be answered, and to mark each paper in such a way as to indicate distinctly the particular spirit for which it and the relative questions were intended, but without allowing the Medium to see or know what was written. Each paper was then to be folded up, with the writing entirely in the inside, and placed on the table beside the visitors themselves, the Medium sitting at the opposite side, away from them altogether.

The Doctor's wife wrote her questions first. She marked one paper, "to my mother;" a second, "to my sister;" and a third, "to my brother." The questions in each were different. The three papers were then folded up carefully, all she had written being inside, and then placed by her on the table, close to herself. All this time the Medium sat at a distance, and matters were so managed that it was impossible he could see a single letter of what had been written. The result was then waited for.

After a very short time the table rocked a little, then stopped, and one of the papers jumped several times; the other two did not move. The Medium then said:—"Only one of the spirits you have invoked will communicate on this occasion—namely, the one alluded to in the paper which has moved." The lady recognised the paper which had jumped to be one she had marked inside to her brother. Immediately the Medium began to write on a piece of paper before him, as if under some peculiar impulse, answers to the questions, and to the astonishment of the visitors, not only was the lady addressed "dear sister," but the answers were signed by the brother's name in full—both Christian name and surname.

The Doctor next wrote down his questions in the very same way, marking one paper "to my father," another "to my mother;" and a third "to my grandfather." Again the table rocked, and two of the papers jumped as before the third remaining motionless. The Doctor recognised the papers which had moved to be those marked respectively to his father and mother. The Medium made the same remark as formerly, that two of the spirits only would at present communicate, or,

as he called it, "manifest." He began to write, and, to the visitors' renewed astonishment, in both sets of responses the Doctor was designated "my son," and one of the papers was signed by his father's name in full, Christian name and surname; the other with his mother's initials.

The answers are of little consequence. The singular fact is the signature. How could the American possibly have known that his visitors, were putting questions to deceased relations at all? They might, for anything he apparently knew, have been enquiring of Oliver Cromwell, Sir Walter Scott, or any one else. But, supposing that the Medium did, by some means unknown to the visitors, ascertain that relations were addressed, how could he know—1st, the name of the wife's brother? and secondly, the Christian name of the Doctor's father, which is different from the Doctor's own, and the initials of his mother? The surnames of both the Doctor and his wife are, moreover, very rare in America.

The Answers, with the signatures attached, are at present before the writer of this letter. They are written in the Turkish fashion from the right to left, in a bold distinct hand.

On being questioned, the Medium said, that when the spirits communicated as they had done on the present occasion, he felt a peculiar sensation, which impelled him to write as he did, as if by some unknown power and that he could not account for it.

The above facts may be relied on. No theory is offered; but the simple question is now propounded. How is the seeming mystery to be accounted for?—*From the Aberystwith Observer.*

MR. GILBERT'S LECTURE. This was delivered the 23rd of May at the Music Hall, Store Street, Bedford Square, London, and was attended by a large and influential audience of the leading inquirers into the truths of Spiritualism. The lecture was listened to throughout with marked attention, and was illustrated by several enlarged copies of the remarkable Spirit-Drawings of which the Lecturer gave a description, and showed the inner meanings which each contained. The whole lecture was of a deeply religious character, and insisted on the aids which Spiritualism would give to science and art, when the mind should be fully imbued with the inner teachings with which it is surrounded. The Rev. T. L. Harris, the wonderful spiritual Poet, and teacher, New York, was introduced to the audience and took the chair amidst the enthusiastic greetings of the audience. His presence is a remarkable one, bespeaking the deep spiritual gifts of his soul, and when at the end of the lecture he was called forward and spoke some burning words, the audience was as it were electrified by his deep-souled utterance. The strongest wish was expressed that he would not leave London without giving us an opportunity for hearing him more fully, that we too, on this side of the atlantic, may know the height and depth which have been given to this son of spiritual faith.

Another lecture on Australia and the Gold country, and illustrated with diagrams will be given by Mr. Gilbert, at 8 o'clock, on Monday the 6th of June, at the Music Hall, Store Street, of which the proceeds will be devoted to the assistance of a friend well known to Spiritualists, and whose necessities require the kind aid of those who are entrusted with the power to administer to the poor in this world's goods.

MESMERISM.

The subject of Mesmerism is so intimately connected with that of Spiritualism that no apology is needed for occasional notices of that branch of phenomena. We however feel reluctant to advise the indiscriminate use of a science so little practised and still less understood. Many of its professed advocates are its worst enemies, and for this reason we propose to be somewhat careful in selecting any cases for publicity. M. Adolphe Didier has kindly promised to supply occasional notices of extraordinary phenomena occurring in his presence, and we think the following extracts from Miss Job's circular will show some of the uses of this much neglected science. We are in possession of additional testimonies to this lady's success as a Mesmerist.

TESTIMONIES.

Mesmeric Infirmary 36, Weymouth Street, Portland Place.

We, the undersigned, members of the Council of the Mesmeric Infirmary, hereby certify, that Miss MORTIMER JANE JOB has regularly and successfully practised Mesmerism at the Infirmary during her probation, and we consider her to be competent to follow Mesmerism as a profession.

JOHN ELLIOTSON, M.D.
THEODOSIUS FURLAND.

April 3rd., 1852.

1853 { Admitted, August 29th.
 { Attended, September 12th. Rheumatism attended with Gout.

CAROLINE BRYANT, age 44, residence 18a, Cleveland Street, Fitzroy Square,* states,—That thirteen months I had an agonizing pain in my left shoulder, which gradually increased, and descended down the arm producing a kind of numbness with a pricking sensation at the ends of the fingers, and which subsequently caused me to drop everything I took hold of: indeed I quite lost the use of my thumb and fingers. I suffered in this way for twelve months. Sometimes I tried mustard poultices, but without success; sometimes I found a little relief when I placed my hands under my pillow at night. I suppose the warmth eased me from the time, when at last I began to fear that I should lose the use of my hand and arm altogether, and suffer as my husband had done from the loss of his; when I was induced to try the power of mesmerism as I had heard of many cures performed through its agency at the Infirmary.

*Witness, Thomas Gardiner.
Mesmeriser, Miss Job.*

Weekly reports as under:—

Sept. 20th.—Much relieved.
Sept. 27th.—Still improving.
Oct. 4th.—Almost cured.
Oct. 11th.—Cured

Oct. 12th.—Returned thanks to the committee for the kindness she had received, and the cure performed by her Mesmeriser Miss Job.

THOMAS GARDINER, *Secretary.*

* Now residing at 42, High Street, Camden Town.—October 27th., 1856.

Miss KEY presents her compliments to the Committee of the Mesmeric Infirmary, and wishes to express her thanks for the benefit she has received from Mesmerism. She has exchanged restless nights for quiet and undisturbed sleep. She is relieved from oppression on the brain, and is sensible of decided increase in general strength. She has a feeling of health, and a capacity for enjoyment,

such as she has not had for a very long time, and is so convinced of Mesmerism being a most pleasant as well as efficacious remedy, that she shall be ever glad to recommend it to others.

Miss Key wishes also to bear testimony to the attention and care which she has invariably received from Miss Job.

January, 1856.

Case of Epilepsy.

Tooting, July 29th., 1856.

DEAR MADAM,—It is with much pleasure I have to inform you that I believe myself to be perfectly cured of my fits, never having had a single attack since you commenced mesmerising me. I had suffered from them, more or less, from the age of 21 to 39, and had tried every remedy that different Physicians prescribed amongst whom were Dr. Silvester, Dr. Rich, Marshall Hall, and Dr. Williams. I was cupped, bled, and leached, had a seaton in my leg, and took an incredible quantity of medicine; but since I began mesmerism, I have taken none except seidlitz powders, therefore, I think I may safely attribute my cure (through your perseverance and judgment) to Mesmerism, and I shall always feel great pleasure in recommending you as an operator, and trust you may always be as successful in every case as you have in mine.

Mrs. Perry unites with me in kind regards, from yours truly,
To Miss Job.

P. PERRY

The Honourable C. C. B.

Miss Job mesmerized me for nearly three months of this year, during which time I found her punctual, attentive, gentle, and patient. The benefit I derived from her care, I shall ever speak of with gratitude.

Miss Job is a powerful mesmeriser. My complaint was an affection of the eyes, and I applied to Miss Job by the advice of my Physician.

CAROLINA COURTENAY BOYLE,

London, July 1856.

Spinster, of Portishead, near Bristol.

M. J. J. could add many more cases where Mesmerism has proved effectual in Typhus Fever, St. Vitus's Dance, Insanity, &c, she has only given publicity to the cases of those who have freely volunteered their certificates.

ADDRESS,—M. J. Job, 27, Upper Southwick Street, Hyde Park, London.

WHAT THE OPPONENTS OF SPIRITUALISM SAY.

(Under this head we propose to insert, from time to time, short extracts from the writings and speeches of those who pretend to be a great deal wiser than ourselves, so that wisdom and folly may be heard in their own defence)

SPIRITUALISM. London: Pitman Paternoster Row.

We have received, from time to time, the "British Spiritual Telegraph." They are painful to read, because they savour of "the mind diseased;" whether the monomania of the Spiritualists arises from "a rooted sorrow," we know not; still, we repeat, that we regret to find that in the year 1859 the superstitions of past centuries still remain, over which, it were hoped, the improved intelligence of the age had performed a requiem. Among the questions put by the Editor of the publication is, "Is it contrary to Scripture for man to hold communion with Spirits?" We tell the Spiritualists that when they meet with spirits, by all means to have a dish of chat, and to advise those departed spirits who will persist in "making night hideous," to adopt some other communication with us "in the flesh," rather than by "knocks" and "raps;" we can exchange these ourselves,

without spiritual interference. Among the collection of "facts" of "Spiritualism," we have some odd "stories" of which we will give a few examples :—

A lady walking in the country, saw a pond and two little children playing by the side of it. Whilst she was looking at them, they fell into the water, and she saw them drowning. The next day she got a letter from where her two children were at school, telling her of their deaths in the way she had seen in her spirit vision."

"A lady, whose husband's conduct to her had been the cause of their separation, and of his going abroad, saw one night the vision of an angel standing by her bed. The idea of her husband was at once impressed upon her mind, and she said aloud, "Oh, forgive him!" The angel answered her—"He is forgiven. He is now immortal." The next day she wrote down the particulars without saying anything to any one, and sealed it up, waiting for what she might hear. In due time she received a letter that he had died that very day under circumstances that gave her good hope that the angel's beautiful words were true."

Perhaps the lady's conduct was not altogether free from blame, which caused her to "say aloud, 'oh, forgive him.'"

Among other instances of spiritual trickery, we have one of a person tying a pocket handkerchief in all manner of "hard knots," and putting it in a room at night, where *nobody* could get at it; well, in the morning, it was found that some spirited spirit had entered the room (by the key-hole, perhaps), untied all the "hard knots," and placed the handkerchief, as if fresh mangled, on a chair. A rare spirit this, to solve "knotty points." But, seriously speaking, it is grievous to find people absurd enough to write such trash—worse, to find people placing credence in such trash, and still worse, to hear that William Howitt, assisted by his wife, the gentle Mary Howitt, is the Editor.—*From the Cambridge Independent Press, May 14th, 1859.*

[We will gladly do what we can to relieve our Reviewer of the grief under which he is labouring in reference to William and Mary Howitt. The former has, from time to time, kindly supplied us with very excellent articles on the subject of Spiritualism; but beyond that he is in no way responsible for anything that appears in our columns. As to his wife, Mary Howitt, we shall feel proud at any time to have the aid of one so gifted with the art of touching the home-strings of life. We are afraid our reviewer partakes a little of "the superstition" of "the year 1859" a sort of horror that unfits the person affected for calm thought, and close investigation. A second reading, in his cooler moments, may greatly assist him from falling into such mistakes as he is at present labouring under. Ed.]

A NEW LIGHT ON SPIRIT-RAPPING.

At a recent sitting of the French Academy of Sciences, Dr. Jobert de Lamballe read a very interesting paper on the curious practices of mediums, by which they play on the credulity of the believers in spirit-rapping. A short time ago Dr. Jobert was requested to visit a young girl, who, not seriously ill, was labouring under a curious affection, consisting in a certain noise, like a succession of knocks, issuing from her person. Her friends had already begun to attribute

these knocks to a supernatural case; but Dr. Jobert, after some investigation, discovered that they were caused by the *peronæus*, a muscle of the leg. There are, indeed, two muscles of this name, the *longus* and *brevis*, the former arising from the fore part of the head of the fibula, and ending at the root of the metatarsal bone of the great toe, and the other arising from the external part of the fibula, passing under and ending at the metatarsal bone of the little toe. Both these muscles aid in turning the foot outwards, and extending it a little. The tendon of the former runs along the groove in the *os cuboides*, and it seems it is there it may produce the noise described. In the case of Dr. Jobert de Lamballe's patient the noise was involuntary, and owing to a slight local imperfection, but with a little practice it may be produced at will; and this acquired faculty, as Dr. Jobert showed, is the whole secret of mediums and spirit-rappers. The muscles and tendons, both of the leg and shoulder, are equally liable to produce such noises. A lady has been known to produce them from her hip by assuming a certain posture. Certain conjurors are so clever at this kind of exercise as to produce a kind of harmony by a succession of knocks. Some have been known to imitate the tune of a dance or a popular march; others to make their audience believe they heard the dead rising from their tombs, or soldiers reviving from the dust of the battle-field, and falling into rank again to continue their march.

Some years ago Dr. Schiff, in the United States, made a similar discovery and delivered several public lectures, in which he showed that what were supposed to be the replies of spirits were nothing more than the effects of muscular motions caused by some local injury. But credulity is so tenacious that few paid any attention to him, although he accompanied his lectures with practical demonstrations. We cannot foresee whether Dr. Jobert's fresh exposure of such impostures will put an end to the superstition of spirit-rapping, but his communications produced an immense effect at the sitting, some wishing him joy, others on the contrary, giving him to understand that his disclosures were by no means palatable to them.—*Aberystwith Observer*.

—o:—

SPIRITUALISM AND SCIENCE UNITED.

Mr. J. Jones, of Peckham, states his belief, that thousands of Facts have, and are occurring in our day, illustrative of the belief of Spiritualists in Apparitions, Predictions, Warnings, and Visions; that those facts are lost from a dislike to pen the statements for the public press:—GOD is good; let our friends show their thankfulness to Him by relating for the good of others incidents which show that

"God moves in a mysterious way,
His wonders to perform."

Mr. Jones states he will be much gratified by friends forwarding a free and frank narrative of any FACTS as *private* communications: he would rather gather knowledge from facts, than theories, in preparing his intended work for the press.—Address Mr. J. Jones, Peckham, near London.

AMERICAN PAPERS. The following will be sent to any address at the terms stated. Orders, together with subscription, received at the *B. S. Tel. Office*.

Spiritual Telegraph, (weekly)	12s	per annum.	Spiritual Age, (weekly)	12s	per annum
Banner of Light	do.	12s	"	Spiritual Clarion, do.	8s
"	"	"	"	"	"

Spiritual Paper or Tract to Reading or News Rooms, (Monthly) 2s. or private individuals 3s. per annum.

OPEN AIR MEETINGS. The Spiritualists of Haworth have been requested by their Spirit friends to hold an open air Meeting on Sunday June 12th, in commemoration of the day of Pentecost. The meeting is to take place on Penniston common, near Haworth, at one o'clock p. m.

Mr. B Morrell will speak at the above place at Ten o'clock in the forenoon; SUBJECT, "What do Spirits communicate?"

Those who believe that the arm of God is not shortened; that he still loves and watches over his children; that an outpouring of his spirit is as possibly now as it was 1800 years ago, are requested to attend.

QUERIES.

MADAME ST. AMOUR. Can any of your correspondents furnish an account of the life and experiences of Madame St. Amour subsequent to her leaving France?—T. J. A.

What is the amount of subscription you will require for vol IV?—W. L.
[Ans. For one copy 2s. 0d; two copies 3s. 0d. etc. etc., postage included. Six copies sent post free. Ed.]

—:O:—

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THE VISION OF MIDSUMMER MORNINGS' DREAM,

By F. STARR, NORWICH.

London: John Wesley and Co., 64, Paternoster Row, E. C.

D. W. WEATHERHEAD, PRINTER, LEIGHLEY.

THE
British Spiritual Telegraph,

(PUBLISHED ON THE 1st AND 15th OF EACH MONTH.)

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 2.—VOL. IV.]

JUNE 15th, 1859.

[Price 1d

“SUPERSTITIONS” PROVED NO SUPERSTITIONS,

OR,

SUSPENSION IN THE AIR.

A writer in the *Spiritual Telegraph and Preacher*, for May 7th, under the above title, gives the names of several very creditable persons, who have witnessed “with their own eyes a man suspended in the air without physical contact, and wafted up and down, and carried backward and forward for about twenty minutes”: this circumstance, together with several analogous physical movements he considers as illustrative and confirmatory of a common law by which similar phenomena possibly occurred as recorded in the spiritual history of past ages. He says:—

“Among the stories, concerning which we must modify our suspicions of falsehood, are a considerable number which speak of suspensions of persons in the air, similar to that referred to as witnessed by Dr. Gray and others. For instance, Galloni (as cited by Butler), mentions several extraordinary raptures of St. Philip Neri, in which his body was raised from the ground some yards high, “at which time his countenance appeared shining with a bright light.” In a note on the above, Butler continues:—

“We find the same authentically attested of several other servants of God. St. Ignatius Loyola was sometimes seen raised in prayer two feet above the ground, his body, at the same time, shining with light. The like elevations are related in the lives of St. Dominick, St. Dunstan, St. Philip Beniti, St. Cajetan. St. Albert of Sicily, B. Francis of Assisium, in his life by Chalippe, and others. Many of the authors of these lives, persons of undoubted veracity, testify that they themselves were eye witnesses of these facts; others were so careful and diligent writers that their authority can not be questioned. Thus Frivet tells us that St. Richard, then chancellor to St. Edmund, Archbishop of

LONDON: F. PITMAN, 20, PATERNOSTER ROW, E. C.

Canterbury, one day opening softly the chapel door, saw his Archbishop raised high in the air, with his knees bent and his arms stretched out; but falling gently to the ground, and seeing his chancellor, he complained to him that he had hindered him of great spiritual delights and comfort. Dom. Camlet, an author still living, and a severe and learned critic, assures us that he knows a religious man who, in devout prayer is sometimes involuntarily raised in the air, and remains hanging in it without any support. Also that he is personally acquainted with a devout man to whom the same has often happened, (*Calmet Diss. sur les Apparitions*, chap. 21.) See in the life of St. Theresa, written by herself, how, notwithstanding her resistance, her body sometimes was raised from the ground. Whether these persons, and others to whom the like may have happened, were raised by the invisible ministry of angels, or by any supernatural operation immediately derived from God, is uncertain, and probably what they themselves could not determine, any more than St. Paul could perceive whether he was carried up to heaven in his body or out of his body.—(*Butler's Lives of the Saints*, Vol. V., May 26, St. Philip Neri.)

The case of St. Philip the Apostle, after he had baptised the Ethiopian eunuch, being caught up by "the Spirit of the Lord," so that the eunuch saw him no more, and afterward being found at Azotus, some thirty miles distant, has often been cited as a more ordinarily emphatic demonstration of an existing divine or spiritual power or law by which these suspensions and transportations may take place under favorable conditions. As the types of all spiritual possibilities are set forth with more or less distinctness in the life of Jesus, so we find exemplified in his experience this law, or power, of physical suspension and transportation, and particularly in the case of his suddenly, while walking on the water, appearing to his disciples, while the latter were in a ship far from the land, they having, when they embarked, left their master behind, on which occasion the disciples, as it appears, were alarmed, thinking that it was a Spirit instead of Jesus that they saw, (Matt. xiv., 25 : 26.)

The occurrence of such extraordinary phenomena must not, however, be regarded as a demonstration of the absolute truth of the religion of those who are their subject, inasmuch as, regarded in this light, they would prove entirely too much. For it is related by Eunapius, a Platonic philosopher, in his lives of Jamblichus and Porphyry, who were enemies of the Christian religion, but eminently endowed with spiritual gifts of an order differing from the Christian, that they were often raised ten cubits into the air, and were seen surrounded by a bright light. The suspen-

sion of Henry Gordon in the air, as witnessed by Dr. Gray and others, and the same thing that occurred to Dr. Edward Fowler, must also be offset against any argument for the infallibility of the *Ramish* religion, that may be derived from the like wonderful prodigies as happened to the, no doubt, very excellent and Christian devotees whose cases are referred to above. A deep abstraction of the mind from the scenes of the sensuous world, and an entire absorption of the faculties in supersensuous and spiritual themes, furnish the requisite conditions on the *human* side, for the occurrence of these phenomena, *whatever* the religious principles of the subject may be. These are the conditions which, when sufficiently perfect, admit of the direct conjunction and action of an ultra-terrestrial power, and when that power is supplied, the result will ensue, irrespective of the specific moral character of the agent, whether divine, angelic, or of an opposite nature."

MIRROR SEERS, AND VISIONS.

THE Spirit from the Lord, acts upon Man now as in olden days; there are diversities of gifts, but the same sun shines, and by its light and power, vivifies and developes the Rose, and the Forget-me-not; notwithstanding the difference of shape and color: many roses and forget-me-nots, seem natural to the soil, and develop their powers and beauties without any apparent effort; whilst others, from unfavourable circumstances, require the aid of cultivation, they require the gardener and the conservatory: so with spiritual Mediums, some develop their powers without cultivation; whilst others, require artificial stimulants: this is more needful in northern latitudes, and flat countries, where the chilliness of the surrounding atmosphere, preys upon the vital heat; requiring man to eat coarser food, and that, more plentifully, to keep up the temperature of the body; and again, on flat alluvial lands the powers of seers are kept in check, and only by fits and starts are those seen to flash into existence, causing the action of spirit beings on such to be occasionally perceived under the phase of Dreams, Visions, Apparitions, Presentiments, and got rid of by the every day expressions of "strange" "curious" "imagination" &c. Remove those persons to hilly quartz districts, and the developments are much more frequent because the *aura proceeding from the Crystals clarifies the nerves* of the human body; and like a mirror, when freed from the humid exhalations of the valley, they become the instruments for producing those extraordinary superhuman manifestations of power, developed in various ways. The more tropical the climate, the more powerful the manifestations. Northern mediums are mere dwarfs in comparison with those in

southern regions, in all that pertains to Spirit Manifestations, whether physical or mental.

• In our own climate, so powerful is the soil or rock on which our houses are built, that a person may be a good medium at one end of a town and a bad one at the other, if circumstances cause a change of dwelling. There is a peculiar kind of yellow sand, and pebbles, which will deprive the best clairvoyants of nine tenths of their power while they stand on them, whereas another kind of sand and pebbles, I need not now name, will, if the mind of a clairvoyant be not actively engaged at the time, induce clairvoyance. The statements I now make are new to science, and are the results of my personal experiments; they unveil one of the causes of the apparently erratic powers of mediums; to those who enquire, How can these things be? we say, look at photography, the chemical elements were in existence from creation, but the due combinations and manipulations of those chemicals for sun likenesses, were not known; so with that third part of man the body, a compound of lime, magnesia, salts &c., which varies in quantity, and *quality* in persons according to the stock from whence they spring, and the food they usually eat—differing as much in the texture and fineness of flesh, as the mutton we eat at our tables; and therefore producing as varying results in Mesmerism, Clairvoyance, and Spirit power influence. One of these phases of power, is mirror seership—where, without the slightest mesmeric manipulation, the seer has, in a prepared mirror, a series of dissolving views, giving living, moving pictures of things past, present, and to come; and also illustrations of subjects or principles, by means of parables; rich in scenery, and vivid with symbols; *seen* as living, moving incidents, instead of *spoken*; conveying advice, reproof, warning etc; so that, instead of reading a book on any given subject, and trying to create images ourselves from the language of the author; the mind and *actual* images of the author, are portrayed in the mirror to the seer; and, as a man conversing with his friend or adviser, he asks questions; and as rapidly as we could have an answer in ordinary conversation, does the answer appear pictorially, and then fades away: the figures in the scenes moving, and acting, as if the seer, were seeing the very incidents transpiring. Sometimes the answers come, as written or printed on the mirror, remain till the scribe has written down the words, and they then dissolve, and the continuation of the sentence appears: at the end of the sitting, the scribe reads the vision and words, and if there be any error, instantly appears in the mirror, the correction. In mirror manifestations, we seem to have the gorgeous imagery of the Eastern nations, convey-

ing truth by metaphor or simile ; an interesting proof of eastern letter writing, was lately given in the Sultan of Turkey's letter, to the daughter of the French consul, who was some time ago killed, through the fanaticism of some Mahomedans. An Englishman, would have simply in a matter-of-fact manner, referred to the incident which had cost the girl's father his life ; and prayed the acceptance of £. s. d. But the Sultan sends his letter " to the Western flower, and trusts that the dew (the cash he sent) may fall on her drooping heart " &c. In the mirror would appear, the image of a western flower, perhaps the snowdrop, and the dew falling on the leaves and flowers, till the little globes of brilliants, shone as mirrors with the image of the sun ; rich in beauty and loveliness. But enough ; now for the "SEER" of the examples of mirror visions about to follow. He is a man about 40 years of age—a poor man, an afflicted man, a good man :—and my four years knowledge of him, make me know he is a trustworthy man. Thinking he was dying, and hearing about Spirit Manifestations, he had frequently expressed a strong wish to know something about them. I mentioned that I had two mirrors and a large ball, about the size of an orange, of rock crystal, which some people on looking at, saw visions—natural, spiritual, and celestial. His earnest desire to see one, led me, some three weeks ago, to place a mirror before him ; and at once, the faculty of seership was developed. The following are the visions etc. of the first sitting ; since then, there have been two sittings weekly, and the visions and replies to questions have been fully as interesting as the first.

Last Sabbath, about two o'clock, I, remembering I had an appointment with the seer at half past three o'clock ; penned down some twenty seven questions for the mirror spirit to answer, if they would not interfere with the course of visions it was desired should be given to me. After the first vision, to which I have given the name "The Good Man" I asked three questions. The first was "Have you ever seen the human soul leave the body ?" The answer was "Yes, often." Second question. "Will you favour me with a vision of a soul leaving the body ?" Without any delay, a change took place in the mirror, and then was depicted a scene filled with life-like exactness, of the sick room, the dying woman etc. ; possibly I may hereafter transcribe the memorandums taken. Be it remembered, that all these conditions, are subservient to the great fact of

SPIRIT POWER ON MAN.

The experiences I have had, confirm that vital scripture axiom, "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell, whence it cometh, or whither it goeth : so is every one

that is born of the spirit" and every one acted upon by the spirit. No matter how well adapted the physical organization of the seer, the spiritual barometer requires the influence to come, or it will not act. I have had crystal, and mirror seers and secesses, who on sitting down, have seen visions of surpassing grandeur; but who through circumstances of their own creating, have not been "employed" by spirits, though they have anxiously wished, and regularly sat day after day, hoping that visions would again come: but it is as stated by the angel to Zechariah when he wakened him out of sleep—talked to him—then showed him a vision and said "Not by (human) might nor by power, but by my spirit saith the Lord of Hosts."

Peckham.

JOHN JONES.

EXTENSION OF THE REVIVAL TO IRELAND.

Having recently noticed the religious revival in South Wales, especially at Aberystwith, and again at Aberdeen, our readers will not be surprised to find that it has appeared in Ulster with great force, and with its usual but wonderful characteristics: first appearing to gain access, or at least strength, in many cases by attacking the physical organism, and thus making a highway for the entry of the spirit stirring force into the soul.

The following account, which is valuable for the minuteness of its descriptions, we extract from the *Ballymena Observer*, and from a private source we learn that the same spiritual phenomena are still in full activity, and that the movement is spreading. The subject is worthy of a fuller investigation than we have yet seen bestowed upon it. The article is headed—

RELIGIOUS REVIVAL IN ULSTER.

"This remarkable movement or Religious Revival, originating at Connor, became strongly developed at Aboghill, and from thence spread along a broad tract, including the entire line of country from Toome to Rasharkin. The first decided appearance of the prevailing sensations northward of Ballymena happened at Laymore, in the parish of Kilcomiola, about two miles from this town, on the evening of Sunday 17th ult. On that occasion a deputation of the converted, from Aboghill, conducted open-air service of prayer and exhortations at an immense assemblage of the neighbouring people; and in the course of these services some of the audience were very suddenly and remarkably impressed. Before the following morning ten persons who had attended the meeting exhibited all the symptoms heretofore described so peculiar to the visitation; they were suddenly struck with great pain and weakness of body, a nervous twitching or quivering of the muscles, fearful agony of mind, and a torturing sense of sin, as indicated by loud impulsive cries for pardon, and earnest supplications for reconciliation

with God. The duration of this paroxysm is more or less lengthened—in some cases it extends over three days—but is always succeeded by peace of mind and reformation of character. The external symptoms in one case have been minutely described to us. The person affected was a married woman, of middle age. She appeared to be greatly excited and feverish; her pulse was quick, there was a hectic tinge upon the cheeks, her eyes were partially closed and bloodshot, and her face was streaming with perspiration. Her appetite was entirely gone, and for the space of fifty-six hours she was unable to taste anything but water. After the first four hours of racking pain, and incessant cries for mercy, she became more composed, but remained prostrate for nearly three days in the condition which we have described. During the prostration of this woman her house was visited by hundreds of the neighbouring people. *She had never been taught to read or pray, and was unable to distinguish one letter of the alphabet from another,* yet she prayed with intense fervency, and exhorted the people to repentance with the most astonishing fluency and accuracy of speech. This case, like many others, was accompanied by visionary scenes—*illusions, certainly, but of a very extraordinary character.* Among other things she maintained that *a Bible, traced in characters of light, was open before her; and that, although unable to read, a spiritual power had endowed her with capacity to comprehend the meaning of every word in it.* It is an undoubted fact that *she repeated with literal accuracy, and as if reading from the volume, a very large number of quotations from the Old and New Testament,* applying them in an appropriate manner in connexion with the prayers and exhortations wherein she was incessantly engaged! but these perceptions gradually faded in her progress towards recovery, and entirely disappeared on restoration to her ordinary health.

During the following month the movement made considerable progress at Laymore, Cluity, and the neighbouring townlands; and on Sunday evening last an assemblage, numbering from 1,500 to 2,000 people, many of them from Ballymena congregated at a prayer meeting in the open air near Kilconriola. The audience arranged themselves upon the green slopes of a spacious worn out quarry-pit, and the services were opened with prayer, conducted by some religious people of the locality. Three members of a lay deputation from Aboghill then successively addressed the assemblage; and the third speaker had nearly concluded his exhortations, when a case of sudden impression, with all the ordinary symptoms, occurred among the audience. The patient in this case was a young woman of the neighbourhood, who had been slightly affected some evenings before, at a similar meeting near Carncoagh. Some excitement immediately ensued, and other cases followed in rapid succession. *Within a half an hour fully twenty people of the audience were laid prostrate;* some of them utterly helpless, and for a time unable to utter anything but moans or incoherent expressions of bodily pain and mental agony. The excitement now became intense, and the scene that ensued baffles all power of description. The audience became separated into groups, each eagerly surrounding some particular case—the friends of the several afflicted parties appearing in a state of mind bordering upon distraction. Some members of each group were praying with or over the persons impressed; others

were in like manner singing psalms ; women were wringing their hands in a fearful state of agitation ; strong men were shedding tears, *and the entire assemblage appeared under an influence of the most solemnising character.* We understand that, in all, 32 cases of decided impression or "conviction" occurred upon the ground, and in each instance the parties were carried away, removed on cars, or assisted to their places of residence by their respective friends. The meeting assembled at six o'clock. The manifestations commenced about eight, and in some cases the parties affected were not in a condition for removal from the locality till near midnight. The only clergyman present on the occasion was the Rev. Mr Robinson, of Broughshane. He took no part in the proceedings, however, until the manifestations occurred ; but from that time until a very late hour he remained on the ground praying with great earnestness over some of the parties impressed, and expressing his opinion that the power of God had been mightily manifested on the occasion. Seven additional cases occurred among parties who had attended the assemblage, while on their way homewards : and within the following three days the numbers found "stricken" in the neighbourhood, including 20 or 30 within the town of Ballymena, have been estimated at fully 150. In some of the latter cases the cries of the "stricken" party, when suddenly attacked are described as really frightful ; and a gentleman of unquestionable veracity assures us that, in a particular instance, *they were distinctly heard at the distance of three-quarters of a mile.*

Prayer meetings have been held in various districts of Ballymena every evening of this week ; and the local excitement in connexion with the revivals has been increased by the fact that some members of the Roman Catholic Church, now under the influence of the prevailing movement *have obtained the spiritual guidance of Protestant ministers.* Many cases of very decided impression have occurred in the town and vicinity of Broughshane ; and within the last few days similar mysterious operations have become prevalent in the neighbouring district of Grennaville,—*Ballymena Observer.*

These "mysterious operations" as they are called, rather than "illusions," are as remarkable as any we record in our columns, and are valuable contributions as coming from what is called the *independent press.* The world must indeed be in want of such manifestations, when their even awfully striking reality, can be spoken of as "visionary scenes—illusions certainly." What more could be done to convince sceptics of the great fact of Spiritualism and of the inner forces of the spirit, than is here recorded ?

HON. JUDGE EDMONDS.

The learned Judge continues his series of letters to the *Tribune*, which are again re-published by Mr. Partridge, in the *Spiritual Telegraph and Preacher.* We should be glad if our space would permit us to quote more lengthily from his interesting pen, and we have the pleasure to add that he kindly offers to render us occasional aid of this kind. The following is from his second article :—

"The first signs of mediumship in me came when I was alone in my library, and in the form of an impression on my mind. It might be called imagination, for it was very like the process of building castles in the air, and yet it was different. It was presenting to my consciousness an acting, continuing scene, with a lesson told by the totality of the incidents. The process was novel to me, and I watched it with a good deal of interest. I discovered that I had nothing to do with it, but to be a passive recipient of a train of thought, imparted to me from a source outside of or beyond myself: that is, the thoughts did not originate in my intelligence.

My next step was to behold a scene presented to my vision like a moving panorama, and not mental impression. I seemed to see, though I know I did not see with my usual organs of sight. And it was remarkable that the intelligence that was dealing with me, presented the picture more or less rapidly, as it discovered I had taken in its details; and after going through with it once thus deliberately, it presented it to me a second time, but more rapidly, evidently for the purpose of so impressing it on my memory that I could narrate it.

My next step was to see an individual Spirit, that of an old friend who had been dead six or eight years. I was in my room at work, not thinking of him, and suddenly I saw him sitting by my side, near enough for me to touch him. I perceived that I could exchange thoughts with him, for, in answer to my question, he told me why he had come.

Next I beheld Spirit-scenes, which I was told were the actual, living realities of the Spirit-world, scenes in which individuals and numbers were moving, acting, thinking, as we do in this life, and conveying to me a vivid idea of life in the next stage of existence.

During all these steps of progress, I could converse with the Spirits whom I saw, as easily as I could talk with any living mortal, and I held discussions and arguments with them, as I have with mortals.

My daughter, who had long resisted the belief, one day requested to witness a manifestation, and I sought an interview with her mother, in order to bring it about advantageously. The Spirit came to me, and I communed with her for half an hour. We reasoned together as in life, discussed various suggestions, and concerted a plan.

It will hardly do to say this was imagination in me; for the plan thus concerted was, after a lapse of a few weeks, carried out without my intervention. A female, a stranger to both mother and daughter, was brought to my house from a distant city, and through her, while entranced and unconscious, was finished to my daughter a parting injunction of her mother, which death had interrupted two years before.

Nor will it do to say this was a mere reflex of the minds of the living, for my daughter alone knew of the injunction which had been given, and knew not the conclusion until she thus heard it.

Thus as my mediumship progressed from a shadowy impression of an allegory, to seeing Spirits, conversing with them, and receiving thoughts from them with ease and distinctness. Why may not this be equally true of ever one?

Mediumship has an infinite variety of phase—the same that is witnessed in human character and human action, and absolutely precluding the idea of collusion.

It comes at its pleasure, and not ours. By observing the proper conditions, we may aid its coming. So we may surround ourselves by circumstances which will retard or prevent its coming; but we can not make it come at our pleasure. There is no greater anomaly connected with the subject than the extent and manner of our control over it, and no part of it where improvement by culture can be greater. This control seems to belong to man as part of his nature, and can be so acquired by him as entirely to forestall any power to do harm.

Wherever it appears, in whatever part of the world, it has the same general characteristics. Thus, among the slaves at the South, I learn that it comes in the same form as among the free at the North. I have been told by a missionary in San Domingo that such was its appearance among the ignorant negroes there. A French gentleman, who had been in Algeria, described to me the same thing among the Arabs. Two Spaniards, who had never heard of the phenomena, found it obscurely in Cadiz with the same features. An English gentleman came to my house out of curiosity, and hearing it described, exclaimed that it was the same thing which had occurred at his father's country mansion years ago, but they did not know what it was.

This accordance in feature everywhere, is a pretty formidable argument against the theory of collusion and delusion.

* * *

"But it is not always that it will be stopped at our pleasure. When the desire to stop it is purely selfish, they will often pay no attention to it. I know a case, where a female, afraid that her business might be hurt, refused to be used. She was followed by the manifestations until she yielded, and then all was well. My daughter and niece long resisted the belief, and for a whole year my house was haunted with noises and other performances until they yielded, and then it stopped. If they omitted their evening devotions on going to bed, they would be disturbed until they said their prayers, and then all would be quiet.

I could enumerate many kindred instances, but my space compels me to be content with saying, as the result of my experience, that where the power is yielded to and used with good sense and from pure motives, it seldom hurts, but is generally productive of good; but when perverted to selfish purposes, it will, first or last, be interrupted; or bring punishment in its train, and sometimes both."

A PROPHETIC VISION THREE YEARS AHEAD.

About three years before the Countess of Huntingdon came to Brighton, a gentlewoman, who lived in the vicinity of the town, dreamed that a tall lady, whose dress she particularly noticed, would come to Brighton, and be the means of doing much good there. One day she happened to meet her Ladyship in the street; and, fixing her eyes on her, she exclaimed, "O, madam, you are come!" Lady Huntingdon, surprised at the singularity of such an address from an entire stranger, thought at first the woman was deranged. "What do you know of

me!" asked the Countess. "Madam," replied the person, "I saw you in a dream three years ago, dressed just as you appear now;" and she then related the whole dream to her. An acquaintance sprung up between them; and Lady Huntingdon was made instrumental in her conversion. This singular lady departed this life about a year after, in the full assurance of hope through Jesus Christ.—*From Memorials of Selina, Countess of Huntingdon, by the Rev. Alfred H. New. page 153.*

HON. ROBERT DALE OWEN.

The Hon. R. Dale Owen returned from Paris a few days ago, having spent about five weeks there for the purpose of making personal and minute inquiry into the phenomena of Spiritualism there, and particularly that he might again witness the wonderful fact of *direct Spirit writing*, as it is called. His inquiries resulted in his obtaining many startling facts of the highest importance. Of the direct writing, he obtained several specimens which he shewed to us, having, as he informed us, himself placed his own paper, with his crest on it, upon several tombs, and stood watching it, at the distance of not more than six feet, until he himself took it up and found the characters written upon it, apparently with a lead pencil, although there was no pencil there. This, as he said, he was anxious to get, in order that he might be able to publish the fact with all the circumstances, so as to leave no sceptical person any *other* solution but the charging him with telling a direct falsehood, which no one who has any knowledge of him would attempt.

Mr. Owen has now returned to America, in company with Dr. Gardner, of Boston, and will at once proceed with the publication of his anxiously-looked-for work, the appearance of which, we shall hail with welcome.

THE LATE PROFESSOR HARE OF THE UNITED STATES A CHRISTIAN.

DEAR SIR—When the Rev. E. White accused a number of the American Spiritualist writers by name of being infidels, in my second reply to him I showed that all whom he named except Professor Hare, were avowed Christians. At that time I had an impression that the Professor, though converted to a belief in the immortality of man from a state of the most determined scepticism, had not advanced to a full belief in Christianity, as on referring to his book on Spiritualism I did not find any proof to the contrary, and therefore, accepted him, whilst I denied the truth of Mr. White's charges to the rest. I see, however, that the excellent little work entitled "Confessions of a Truth-Seeker," has been more successful in defending the Professor from this gross charge than I was. Mr. White said, not only were the whole list which he named infidels, but that I knew it, which I certainly did not, but, on the contrary, I knew that the rest were avowed Christians, and I am now happy to produce the evidence that Mr. White's assertion was equally, in the Professor's case, a calumny.

The author of the little work above named, in stating that many infidels had been converted by Spiritualism to Christianity, says:—"In illustration let me cite the case of the late Professor Hare as given in a published letter of Judge Edmonds', dated New York, July 6th, 1858.—

"My first acquaintance with him (Prof. Hare) arose out of his having sought an interview with me shortly after he had begun his investigations of Spiritualism.

"He then told me how resolute an opponent to the prevailing religion of the day he had been all his life, denying all revelation, rejecting the Bible, and even going so far as to collate and publish offensive extracts from it, and questioning man's immortality and the existence of a God. Therefore it was that I watched his progress with solicitude to see if his unbelief would not yield to the truths of Spiritualism, as that of many, very many others of a similar state of mind had yielded.

"Scarcely two years elapsed before the Professor showed me that my anticipations were correct, and his unbelief was yielded to the force of evidence. He first acknowledged a belief in his immortality, and said that it had been demonstrated to him by spiritual intercourse, in this wise: That the spirits who had spoken to him through different mediums, had so proved to him their identity with persons whom he had known on earth—and particularly his sister—that there was no room to doubt it. He was slow and cautious in receiving that conviction, but when it was thus, by frequent intercourse with the Spirits of the departed, firmly fixed in his mind, his next step was, as he told me, to reason that if man did live for ever, there must be an over-ruling Providence!

"But there he stuck fast for a while, denying still revelation, and the value of the Bible. Hence in my letter to "A distinguished legal gentlemen," written in December 1856, I used this language:—Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God and his own immortality. So far his Spirit-teachers have already gone with him. But he still denies Revelation.

"The Professor saw this letter as published, and spoke to me about these remarks. This was the last time I ever saw him, and he then told me that he was at length a full believer in Revelation, and in the Revelations through Jesus—that in fine, he was now a Christian, full in the faith;—that but a few days before he had made a public proclamation of this belief, at a meeting which he had addressed at Salem, Mass.; and he read to me a long article on that subject, which he had prepared for publication."

In the same letter Judge Edmonds says, "In the Introduction to my second volume of *Spiritualism*, I published some *twenty letters from different persons*, showing that the writers of these letters were but a few of the long list we have of such conversions."

This is a very strong case. Probably Mr. White, like myself, had not come upon the statement, when he made his confident assertion of the continued infidelity of Professor Hare, in spite of his Spiritualism. I wish to believe so, but it should act as a serious caution to him as well as others against making such assertions regarding individual character. "*The long list of such conversions*" also fully confirming evidence on this head as to the invaluable agency of Spiritualism in producing such conversions.

Yours faithfully,

WILLIAM HOWITT.

EVIL SPIRITS.

Baron Dirckinck Holmfeld has favored us with the following letter :—

SIR,—Your attention having been directed towards cases in which evil Spirits distinctly manifested themselves, even when neither the medium, causing the manifestations, nor the circle or sphere, in which the same took place, appear to be "in causa," I venture to give you the narrative of such decidedly evil manifestations, though I did not happen to be a personal witness of what occurred. I was informed of the facts when I visited Paris in the time of the "exposition universelle," my informant being a most respectable physician, intimately acquainted with the family in which the facts occurred, and with the facts themselves, which he had himself observed and witnessed there on numerous occasions. The shortness of my stay at Paris prevented me availing myself of an introduction to the family, residing at V——'s; but I happened to meet some of the principal members of the family two years later, and they confirmed the facts which had been narrated to me in a way, which, considering the unpretending, sincere, religious character of the persons concerned, does not allow me to admit the slightest doubt about the truth of the statement.

In the year of the said Exhibit'on, or in the period just preceding it, table-turning, rapping etc., were pretty much going on in France. A young female relative of the family of Count * * * (who held a high position in the army) happened, on a visit to V——'s to introduce those experiments in his family, and the usual phenomena of that sort of manifestations followed that introduction. Soon afterwards the Spirits thus occasionally evoked, manifested themselves without such provocation, and in such a way that there could be no doubt about their generally evil character. They not only made terrific noises and broke and destroyed objects of furniture, which they moved from their places, threw pieces of plaster and other missiles in a manner which frightened the inhabitants of the house, but they interrupted the music, when the piano was being played, with disharmonious shrieks and roars. The family, annoyed by these proceedings, tried to get rid of the disturbing Spirits by fervent prayers. Even these were interrupted by loud emphatic blasphemous imprecations. The words in the Lord's prayer itself were with a terrific voice repeated with inverted words; instead of "Our Father who is in heaven," the Spirits present vociferated the name of Satan in hell, and so on. These voices were distinctly and only too frequently and for too long a period, heard by all persons present. The pious invocations were accompanied by roars of scornful laughter, and my friend, the physician could not adequately describe to me the various ways in which the vociferations were made audible. He himself being a homœopathist, tried different medicines, which were administered to the persons, who in playing the music, were, as the mediums of these manifestations, interrupted by the discordant noises, and he thinks to have observed that the Spirits actually were influenced by the magnetic power of certain medicines, so as to yield to their softening power. One of the tricks these Spirits repeatedly played was the inundation of all the beds in the house, so that the bed itself was found swamped as it were by large quantities of water.

The family at last did away with all the tables, which had been used at the first experiments; they changed their abode and continued in earnest prayers and they abstained from all and every act which were likely to provoke the spirits. At last they succeeded in quieting their home; the Spirits, or their manifestations, disappeared and the only manifest consequence of their interference was a confirmed faith in God's providence and in the reality of the spiritual world, of which at least the head of the family before had doubted. Of course they don't wish to have more of such manifestations, and they carefully avoid any re-introduction of the same.

It occurs to me that there must have been a providential protecting power which gave certain limits to the ill-will of the evil spirits and even controlled their wanton manifestation to the good end of thereby bringing the head of the family to the truth:

C. DIRCKINCK HOLMFELD.

A FEW MORE FACTS FROM AN AUTHENTIC SOURCE.

DEAR SIR,—I forward you a little anecdote, an esteemed friend related to me a few years since, should you consider it worth inserting in the *Telegraph*. When I first became acquainted with him, he was not a believer in Christianity. As he went to reside in a distant part of England, one or two years passed without my seeing him; on his again visiting London, we met, and he then informed me he had become a believer in the doctrines of Swedenborg, but like many Swedenborgians, whilst admitting the fact that Spirits can communicate to mortals, he did not feel desirous to investigate the present manifestations. He related to me the following incident. His daughter, about seven years of age, was seriously ill. One morning, at the close of her illness, after having passed a very restless night, she became exhausted, and fell into a tranquil sleep. My friend and his wife were taking breakfast, in her room, and a little brother of the dying girl, about two years and a half old was also there, playing on the floor: suddenly the child's attention appeared to be attracted by something he saw just over the head of the bed, where his sister was sleeping; he hastily ran to his father and mother and endeavoured to direct their attention to the spot by his indistinct prattle and anxious gestures, but perceiving that he could not make them understand what he meant, appeared much disappointed and distressed: he then went towards the bed, stretched out his little hand several times as if receiving or gathering something; and holding up his night dress with the other, placed in it what he appeared to have received, then returned to his parents as if he had collected something very beautiful and giving some to each of them; after which he went towards the same place again, knelt down, and bowed himself, as if in prayer; in a few minutes he rose up, and resumed his play as if nothing had occurred. His sister died shortly after.

I will add one or two other facts which have come under my own observation of a different class, but useful in establishing the truth of Spiritualism.

Capt. C—— a zealous advocate in the cause called on me one evening, accompanied by two ladies, one of whom was his wife: the medium or myself had

never seen either before. The Capt. proposed a seance, having frequently met him at circles some years since, previous to his marriage. We had various manifestations and questions answered, some of which were mental. Mrs. C. wishing to know from whom one of the written communications came from; "J. J." was signed. She said they were the initials of her Father's name. I then asked if the Spirit would oblige us by writing his name in full. Immediately another short communication was written, signed James Jephson, which Mrs. C. informed us was quite correct.

On another occasion, the same medium through whom the above was given, and Mr. Childs, another medium, being present, a gentleman happened to call who was investigating the subject, and who had attended other seances where he had received communications purporting to come from the Spirit of his mother. He wished to ascertain if they really came from her. Mr. C.s' hand was moved and fluently wrote two or three answers confirming that it was correct. The gentleman then remarked that it would be more convincing to him if the Spirit would sign her name. Mr. C.s' hand was moved again as if attempting to write it. Nothing however but a few unmeaning scrawls were produced: immediately after, his hand moved rapidly and a communication was written, stating that Spirits frequently could write communications, but at the same time not able to sign their names when the medium was not sufficiently passive. This explanation was far from being satisfactory to any of us. The other medium who had not taken part in these questions, but who was sitting at a little distance from the table, suddenly exclaimed "I feel there is something to be written"; at the same time snatching up a pencil and piece of paper, on which the other medium had been writing, and then requesting the gentleman to place his hand on hers, her arm being stretched out at full length in order to reach the paper on the table, a short communication was most rapidly written, addressing him by his christian name and affirming it was from his mother, then signed it by her christian and surname. After he had read it, he exclaimed, "I could swear that this was my mother's handwriting, and the way in which she used to address me. It is also her correct signature."

These are not the only instances I could relate in which the names of persons entirely unknown to us have been given.

H. B.

SPECIAL AND ORDINARY SERVICES.

The Rev. T. L. Harris, the great spiritual poet and preacher, of New York, conducted divine worship, morning and evening, on Sunday, the 29th of May, at the Marylebone Institution, near Portman Square; and although only two or three days notice could be given, there was a large attendance on both occasions. We are quite unable to give an idea to our readers, who were not present, of the wondrous flow of soul which characterized both the prayers and the discourses, and we do not think we shall be saying too much in avowing our belief that such true soul speaking has not been heard before. The attention of the congregation was rivetted from the first word to the last, and when we add that the whole was entirely an improvisation, and that even the texts from which he

preached were only given to him spiritually a few minutes before he began the discourses, we hardly add to the marvel. We are happy to say that the morning discourse is to be published and that already orders have been received for a large number.

THE "REVUE SPIRITUALISTE," conducted, and most ably, by Mr. Z. Pierart, and published fortnightly, at 5 Rue de la Banque, Paris, is a journal devoted to the study of the faculties of the soul, and the demonstration of its immortality. It has already reached one Vol., and several numbers of the second have been published. We can strongly recommend it to such of our readers as are acquainted with the French language. It may be ordered through H. Balliere, 219, Regent Street, London.

NEW FEATURES IN SPIRITUAL NEWSPAPERS.

Mr. Chas. Partridge commenced Vol. VIII of the "Spiritual Telegraph" on April 30th, under the singular title "SPIRITUAL TELEGRAPH AND FIRESIDE PREACHER." In conformity with this title Mr. Partridge has arranged to publish two sermons in each paper by Rev. E. H. Chapin and Rev. H. Ward Beecher, also from time to time reports of the discourses by Rev. John Pierpont, Rev. J. W. Higginson, Mrs Hatch, Judge Edmonds and several other popular speakers thus enabling every subscriber to that paper to have one or two sermons every Sunday by their own fireside.

"THE SPIRITUAL AGE" contains a series of articles entitled "Torn Leaves from Life-Histories," by Emma Hardinge, one of the most extraordinary trance speaking mediums in America; also a series of articles by Mr. Newton on "Spiritualism in Religion."

"THE PRACTICAL CHRISTIAN," has just completed the xix Vol, which contains a commentary on the New Testament, by the editor, Rev. Adin Ballou. This last named can be had through Mr. G. Dornbusch, South Sea House, Threadneedle Street, London.

We are perusing "Midsummer Mornings' Dream" and "The Vision of Midsummer Mornings' Dream" by F. Starr, with a view to notice those marvellous works of his; and though we are not very likely to accept literally all that they contain, yet we have no doubt of their spiritual origin nor of the interest with which they will be read. The predictions, to some, may seem extremely ridiculous, but the fulfilment of a portion of them already, forbids their hasty dismissal.

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THE
British Spiritual Telegraph,

(PUBLISHED ON THE 1st AND 15th OF EACH MONTH.)

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 3.—Vol. IV.]

JULY 1st, 1859.

[Price 1d.]

A SPIRITUAL VIEW OF THE WAR.

We make the following extract from a recent number of the New York *Spiritual Telegraph*, and commend it to our readers as a beautiful recognition of the ever acting Providence of God, influencing us to good if we will do it, but if not, then regulating our very evils, so that their ends may be worked in for ultimate good.

"There can be no question that the practice of war is totally inconsistent with the golden rule, and with the command that we should resist not evil. It is entirely incompatible with that predicted and glorious age to which the aspirations of all pure, God-loving and philanthropic hearts reach forward with joy and gladness, when the nations shall beat their swords into ploughshares and their spears into pruning-hooks, and learn war no more; and as a condition viewed strictly in the *abstract*, there is not one single Christian principle which gives it the least sanction, or which does not clearly and positively condemn it.

But whoso should, upon these considerations, base an unqualified regret that war should in any *case* or under any circumstances, exist, would not thus, we apprehend, be making any very intelligent display of Christian consistency, after all."

"Direful, in *itself* considered, as was that revolutionary tornado which, at the close of the last century, tore up Europe by the roots, the philanthropist now contemplates it with delight as the *means* of instituting a subsequent condition of more equal human rights; and when we contemplate the liberties of our own blessed country, we remember that as man now is, they could be purchased only by blood.

What seems to us the true solution of the general question may be expressed in other words, as follows: The Divine Being has, in his infinite Mind, a definite system of operations in reference to the human world, as well as he has in respect to the universal, planetary, and sid-

eral creations ; and to work out the legitimate results of this, all his providences invariably tend. In each age and nation he employs all the *moral* means to these results which are compatible with the existing planes of human thought and affection, including everywhere and at all times the practice of universal justice and brotherly love. But when men reject these appeals to conscience and to the higher principles of fraternal and religious love, the divine ends are left to be slowly wrought out by the indirect methods of so arraying the existing evils of human nature against each other as that they may measurably neutralize, and finally destroy each other ; and seeing that internal antagonism and *war* are already conditions of the universal heart of man, the Divine ruling power, without *creating* or in any way sanctioning the war, which thus *already and really is*, so controls the conditions and seasons of its *external development*, as to establish a constant tendency to its own destruction and the destruction of kindred evils. This view of the subject is confirmed by the undeniable fact that war has been the direct or indirect means of almost all the beneficial changes that have ever occurred in human governments and nations ; and, as a general fact, each considerable clash of arms, notwithstanding the terrible wickedness it may have involved in the abstract, has been but the labor throes that has preceded the birth of a better state of things, and has thus been an advance of one step toward the happy period when there shall be 'no more war.' "

MIRROR SEERS, AND VISIONS.

The following are a continuation of Mr. J. Jones' memorandums of Spirit revelations through the mirror seer, referred to in our last.

April 6th, 1859.

" Vapour over the mirror—hills and mountains.

" Sun rising over them, so bright. I see words written in the sun : they are 'Holiness unto the Lord.'

The vision faded and then another.

" I see a city, and a great many houses ; the sun's rays darting down upon the city. I see mountains beyond the city : there is a path, a serpentine path, leading up the mountain. I see two beings like angels ; one on each side of the path, looking as if they were watching people going up. I see somebody going up ; he appears toiling up so painfully :—why the angels turn towards him and point their fingers at him. There appears to me something like rays of light, from their fingers, going out to him, drawing him up to them. He has got up to them : there are two more higher up, holding their fingers the same way towards him, and the rays lay hold of and attract him up. The atmosphere which was so leaden, is now getting brighter : he is getting up easier, and as he gets up

the angels higher up do as the others did. He is turning round to look at the scenery—is going on again—near the top. Oh dear! lots of flowers. I hear music, so soft, so sweet: near the top, there is a great plain at the top; he is on it. Why, he is gone; it is all fading away.*

"Somebody sitting at a table, looking up to the skies. On the table is a book, a large book, open in the middle:—it is all gone.

The room was getting dark; I asked if I should get a light. There appeared in the mirror the following words:—

"My spirit is sufficient to light the mirror.

"I see a hill rising up—up—up—from the bottom of the mirror. Oh! a bright spark has shot down into the hill at the top—something growing up where the spark struck; it looks like the trunk of a tree: it grows up, out of it: on the side, there is a stem, and three leaves on each stem: the leaves have fallen off to the ground—trunk getting larger; numbers of little branches coming out of the stems again. Oh! it is a tree, a noble tree."

What is the meaning of this vision?

"My throne is in Heaven, and my footstool on earth. What shall be likened to the hill of my glory? it shall blossom and shed its precious fruits that the nations may partake of the sweetness thereof."

I said, Will you favour me with a prayer to be used, when I wish to use the mirror? "Yes" appeared in bright letters, and then the following prayer in letters as bright as phosphorus.

"This to be read, 'Oh! most merciful Jehovah, grant us the light of thy holy spirit, to guide us into all truth, that we may be brought into sweeter communion with Thee.'"

To identify you, please favor me with a name. Then appeared in large letters

"My name shall be called

TRUTH."

How shall I be sure that it is you who produces the visions, and not deceiving spirits passing at the time?

"Come humbly; come hopefully; come trustfully, on the merits of the most High, and you will know by the brightness of the letters or scenes, or, by their being most glorifying to your Maker.

"I will say 'Good night,' when my message and mission are ended.

"I see a room beautifully ornamented, as if with silver: in the centre is a table, and on it a book open: towards me, on the top of it, is Holy Bible. I see a beautiful Woman,—got on a blue loose dress, bound with a cord of blue at the waist,—features look beautiful,—auburn hair,—smiling,—pointing to the Bible.

* To me, this vision was interesting, as but a few days before, I had magnetised a lady's hand, and drew it towards me round the room, in various positions—some behind her—but the hand traced all my windings, much to the lady's astonishment and my pleasure. J. J.

I see the words 'Thou shalt live.' Beckons me,—is going up a path,—has come to a place having two turnings,—has gone up the path to the left,—got to the side of mirror. I cannot see her. Oh! the scene has come to the bottom of the glass on the other side,—she is coming to such a dark gloomy place. Over the dark it is written up 'Be thou faithful unto death and I will give thee a crown of life.' She passes on; but it is so dark—there is a light seems to come out of her, to show the path,—going down a dark place,—so uneven, so rough,—she is standing still. Now, in front there is writing 'Stand still and see the glory of the Lord.' She is gone, (with surprise) and where she stood, there is a light bursting out of the ground; lights are branching out. I see an arch over the lights, and there are words in the arch; they are 'Truth shall spring out of the earth' on one side, and 'Righteousness cometh down from heaven' on the other side (with surprise). I see in the centre of this light, a beautiful building, like a temple or olden church, and there appears like rays of light, coming right through the building (gone).

I expressed my thankfulness for the kindness of Truth in giving me so many interesting visions, as my heart longed for guidance from superior beings. Then appeared in writing

"I admire your childlike simplicity."

There then appeared, a kind of prophetic address as to my future; and the closing scene at my death, which I deemed it advisable not to pen down; after it was finished, the words that then appeared were

"GOOD NIGHT."

Let me know when we shall meet again?

"This night, week, about this time—eight o'clock."

I then said, We commenced the sitting at half-past six o'clock, would it be better to have it at that hour? But there was no answer. I therefore put No. 1 mirror away, and produced No. 2 mirror, and wished that the spirit of Power or Mercy would appear, or give reasons in the mirror.

What kind of visions are to be seen in this? The mirror appeared full of stars.

I again put the question.

"It depends upon who is the medium."

Will either of the spirits I asked for come? Then appeared the word

"LOVE. Oh! how beautiful the letters are, all made with flowers."

As the medium looked, he stated "the mirror was dazzling bright." he then went into a trance and prayed. Shortly after he came out of the trance, and, perceiving his powers were not fit for the mirror, I removed it.

April 14th, 1859. "Upper part is light,—lower part is dark,—getting darker. The upper part is getting brighter,—getting dazzling bright."

Would you favor me with a vision of the right hand path mentioned last sitting.

"Now a fog or vapour over the glass.

"Path opening up to the right on a slant,—dissolving away,—glass getting dark again. At the bottom of the glass is a continuation of the path. On the path there is a man with his face from me, waiting for some one. The woman appears, I saw in the other path; but her dress is now of orange, or a lemon color,—is on the right hand of him, taking his hand. They go along the path,—it becomes brighter. The woman has in her right hand a long thin stick, like a wand. At the top of the wand, is a bright star which sheds a light very bright on the path. The path is as straight as a rule,—pointing up the path with her wand,—beckons me. There is a strange alteration taking place,—seems gradually to change. The path appears to be changing to a tree, full of branches, and amidst the branches there appears a City with a wall round it. I see the tops of houses,—reading over the top "The City of God" in capital letters. The lower part of the trunk of the tree is dissolving, and there is nothing left but the City. Round the City, there are rays of light striking up all over the City. Right in the centre of the City,—it is so bright. There is a space like the space of the sun. There is a raised half circular platform with a seat on it,—on the seat sitting is the bright form of a man 'Glory' like an arch is over and the light strikes upwards. On the platform there seems words, they are 'My Kingdom.' All dissolved.

"Sparkles all over. The top part of the mirror seems to be forming into words. They are 'The path through life is often very dark and troublesome to travel, but press onwards though your way be often beset with dangers and darkness, fear not; but follow after truth which will lead you safely through your life's journey to the realms of Glory.' The words are so bright.

I was here interrupted by a person wishing to see me respecting a seance (with two mediums) he wished me to be present at; I declined. The conversation was animated as he was a materialist, and had no belief in Spirit Manifestations,—he must have tangible proofs. I asked him, did he ever see air? No! Did he ever feel air? Yes. Then you must acknowledge it is possible in this world, to feel something you cannot see.

On returning to the mirror, it being late and a very wet night, it was written on the mirror,

"Meet again on Sunday next at half-past three o'clock.

GOOD NIGHT."

A WRAITH VISION, FROM WALES.

We give the following from a correspondent at Aberystwith, on whose testimony we have entire reliance. The statement was first furnished to him by a lady who got the account from the young woman herself, but subsequently our cor-

respondent has himself ascertained the facts from her own lips, as to the apparition.

"She resided at the time at C.—the ancient mansion of the V——n family eight miles from Aberystwith. She had been engaged to a young man, a mate on board a foreign vessel. I do not know if that engagement was at the time broken off or not, but it was subsequently. He was at the time with his ship in a foreign port, when one night she undressed and went to bed. She had no light excepting that of a fire—it being winter,—but it enabled her to see sufficiently to be very positive of the facts.

Just as she was settling herself comfortably, she was surprised by hearing some one rustling the bed-curtains, which were of heavy moreen, in the way one would by passing very close to them.

Before going to bed, she had, according to custom, searched the room, and therefore was greatly astonished. She put her head out but saw nothing. Again she composed herself,—again the same noise and the curtains drawn violently along the rods. She got up greatly alarmed,—searched every where,—the door was bolted, and there was nothing. Again she went to bed, and again the same moving of the curtains, and she got out of bed, when suddenly she saw the young man of whom I spoke, dressed precisely as when in port. He stood earnestly regarding her for some time, when he laid his very cold hand on her forehead till it seemed to chill her very brain. She felt its grasp so strong that at last she exclaimed, "In the name of God, speak John!" The vision instantly vanished. This is positively true and I name the young person. She knows nothing of this or our last conversation on the subject of each person having his double in the world of spirit."

We have many records of ghosts of the departed. Here is a well attested case of the spirit appearance of a living though distant lover.

ANOTHER LINK.

"A singular instance of *second sight*, or of *wraith-seeing*, was this week related to my wife, by Mrs. J——, an intelligent young woman, herself being the subject. The object represented an aged aunt of hers, who had resided about 46 years in the very farm house where the niece now presides as the mistress. There can be no doubt that the old woman is there *in spirit* often present. The apparition occurred on *two several occasions*, being seen as if the individual were sitting at the fire side *in propria persona*, in all the peculiarity of her well recognized features. The seer is now afraid of being left alone in the house. E. S. mentions the case of a certain spirit, the state of whose affections in respect of a certain interesting object was perceived by somewhat of his shadow being seen to linger thereabout. Of course I mean no more by being "present in spirit" (as above expressed) than recurrence of affections to any loved scene.

WHAT OUR OPPONENTS SAY ABOUT US.

In the *Intellectual Repository*, No. 66, for June last, published by

the general Conference of the New Church, we find an article consisting of 'Notes of a Discourse by the Rev. O. Prescott Hiller,' from which we extract the following :—

"It is remarkable that the Spiritualists of the present day should suppose that they had discovered something new, because they can by certain acts and endeavours effect a kind of communication with the spiritual world, and bring themselves under the manifest operation of spirits, or what is termed "under a spiritual influence." Why, the knowledge of the possibility of such a communication is as old as the oldest of any recorded facts—as old as Moses and the magicians of Egypt—as old as Saul and the witch of Endor—as old as the Greeks and the oracle of Delphi. The question is not whether it is possible, but whether it is allowable. The belief is, the existence of such a faculty of spiritual communication, under the name of witchcraft, has in fact existed in all ages of the world till within about a century past, when the progress of infidelity had sunk men's minds into gross atheism and materialism, and the existence of spirit and of God Himself, and of anything except matter, was doubted and denied. This state of utter rationalism reached its climax about the time of the French Revolution. Then the darkness of unbelief began to be dissipated, at length a reaction has taken place; and now men not only are disposed to believe in the reality and newness of spirits, but many, in their newly awakened zeal, are anxious to prove and test the truth of that belief in ways that are disorderly and dangerous, and expressly forbidden by the Divine Word. In fact, the spiritualism of the present day is nothing more nor less than a species of magic—that "consulting with familiar spirits" which was forbidden to the Israelites under pain of death, and which the New Church Doctrines declare is fraught with danger to the soul. Hear Swedenborg on this point :—

"It is believed by many that man may be taught of the Lord by spirits speaking with him; but those who believe this, and desire to believe it, are not aware that it is connected with danger to their souls. Man, while he lives in the world, is, indeed, as to his spirit, in the midst of spirits; and yet spirits do not know that they are with man, nor does man know that he is with spirits. The reason is, because they are conjoined as to the affections directly, but as to the thoughts of the understanding only indirectly. For man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not make one, except by correspondences; and a union by correspondences is such, that the one does not know anything of the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into his natural state, and in this case *they know that they are with man* and conjoin themselves with the thoughts derived from his affection, and from those thoughts speak with him: they cannot enter into anything else, for it is similar affection and consequent thought which conjoins all, and dissimilar which separates. Hence the speaking spirit is in the same principles with the man with whom he speaks, whether those principles be true or false; and he excites them, and by his affection conjoined to the man's affection, strongly confirms them. Thus it is evident that no other spirits than those similar to himself speak with man, or manifestly operate upon him, for manifest operation

coincides with speech; and hence, no other than enthusiastic spirits speak with enthusiasts, no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be the same with Arians, Socinians, and others. All spirits that speak with man are no other than such as have been men in the world and were then of a similar quality. That this is the case has been given me to know by repeated experience. And what is strange and remarkable, when man believes that it is the Holy Spirit that is speaking with or operating upon him, the spirit also believes that he is the Holy Spirit: this is a common thing with enthusiastic spirits. From these considerations, it is evident to what danger the man is exposed who speaks with spirits, or who manifestly feels their operation. Man is ignorant of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favour every thought which is thence derived; and so, likewise, if incited by a certain fire within, one is inclined towards any particular false, which is the case with those who are not in truth from genuine affection. And when a spirit from similar affection favours man's thoughts or principles, then one leads the other, as the blind leads the blind, till both fall into the pit. The Pythonists, [oracle-priestesses] of old were of this description; as also the magicians of Egypt and Babylon, who, in consequence of discourse with spirits, and of the operation of spirits manifestly felt in themselves, were called "wise men." But by this means the worship of God was turned into the worship of demons, and the Church perished; wherefore such communications were forbidden the children of Israel, under the penalty of death."—*Apocalypse Explained*, n. 1182.

It is expressly declared that to speak with spirits is "connected with danger to the soul," and that it is disorderly even to feel, in any way, their "manifest operation." The order for man in this world—or at any rate, in the present unregenerate state of mankind—is not to know (that is, by any manifest perception) the spirits are with him, and the same ignorance is the proper order for spirits also; consequently, any art, whether by a medium or otherwise, which causes spirits to know that they are with man, is disorderly. Spirits are, indeed ever present with man, but in an orderly way they operate only on his affections, but not directly upon his thoughts."

Mr. Hiller tells us that since he delivered the above discourse he has met with some statements in a New Church Monthly Magazine, edited by the Rev. B. F. Barrett, "strikingly confirmatory" of the dangers of Spiritualism. Had not Mr. Hiller closed his eyes and thus become a "blind leader of the blind" we would have recommended him to read what the Rev. B. F. Barrett has himself said to the members of the New Church who seek to discountenance or deny Spiritual intercourse. Dr. Randolph's testimony is equally unfortunate for his purpose, as that gentleman has found it necessary to publicly promise to desist from his attempted exposures, in consequence of some providential interference which completely disqualified him either to read his own notes or to deliver a straight forward discourse, when thus engaged.

We trust however that our readers will not ascribe such narrow-minded sectarianism as Mr. Hiller manifests, to the admirers of Swedenborg universally; we happen to know of many noble exceptions, who have evidently read the writings of this great Seer to a better purpose. We readily grant that there are very few of the intelligent class, connected with any sect, who would seek publicly to discountenance their members from "purchasing or reading books" that do not favor their own shortsighted deductions from one whom they regard as their founder, but we will do Mr. Hiller the justice to say that he frequently breathes in a more charitable atmosphere, as may be seen in his sermons on the nature and necessity of regeneration; and we presume his present error arises from him acting on the advice or suggestion he puts forth for others, but our Lord hath warned us of the consequence when the blind become leaders of the blind. Even the paragraph quoted by Mr. Hiller testifies to some important facts for which we are glad of the testimony of such an able and well qualified witness. From this paragraph we learn that spirits can "speak with man" and also "know that they are with man" and that "all spirits that speak with man are no other than such as have been men in the world"; this, he tells us, he "has been given to know by repeated experience." And again: "The speaking spirit is in the same principle with the man with whom he speaks," "hence no other than enthusiastic spirits speak with enthusiasts" etc. that, "when man believes that it is the Holy Spirit that is speaking with or operating upon him, the spirit also believes that he is the Holy Spirit." Thus the reader may possess himself of the key to unlock many seeming mysteries. Even the intolerance of some of the members of the New Church may easily be accounted for, but let them beware of the fate of "the Children of Israel," who "were forbidden" "such communications,"—not *all* communication but "*such* communications." Let each one seek to know the truth and to live it, then "his attendant spirits" will "favour every thought which is thence derived" for "it is similar affection and consequent thought which conjoins *all*" and "*no other* spirits than those similar to himself can speak with man."

But do not suppose that the above is the only information to be derived from Swedenborg on this inexhaustible subject. That he warned mankind of the danger of being led by seducing spirits is true, and it is just what every enlightened Spiritualist would do: he says "*On this account* the state of speaking with spirits on this earth is most perilous, *unless one is in true faith.*" And again it is "manifest how dangerous it is for man to be in a living consort with spirits, *unless he be in the good*

of faith." He also tells us that "The angels, indeed, guide man, but herein they only minister to the Lord, who alone governs him by angels and spirits"; and though he tells us, when speaking of the *general state* of spirits that they "do not know that they are with man" yet he says "angels from the Lord *know this*." And again he tells us that "If man were in the order into which he was created, namely in love towards the neighbor and love to the Lord, for these loves are *proper to man*" that "man in such case would be governed by *no other* than a common influx from the Lord *through the spiritual world*" or "which flows in from the Lord through the angels."

But space, at present, forbids us quoting further from the abundant evidence of this great Seer.

THE RELIGIOUS REVIVAL IN IRELAND.

We continue our extracts from the newspapers giving further details of this interesting phase of Spiritualism, for surely no manifestation of it can be more striking and convincing as to its spiritual origin. Here, in numbers, and in a form which may be described as epidemical, an avenue is made into the soul which by its strength, and newness, first contends with, and then prostrates the body and brings it into greater harmony with itself, and then, as a consequence, there is peace and an opening of the inner perceptions of the soul.

The clergy of different denominations are, according to the *Ballymena Observer*, sinking "minor differences" and have become spectators, some of them participators in these proceedings. Thus it appears they rightly recognize in them their super-natural origin, attesting at once the power and relations of the Spirit; even the editor, who spoke of them as "visionary scenes—illusions certainly," now says:—

"We feel that any discussion concerning the moving cause of the phenomena would be incompatible with our business as a public journalist. But with respect to the effect—the practical results—as exemplified in the extensive diffusion of a highly important moral and religious influence upon the community at large we explicitly declare that there can be no mistake, for beyond all controversy, the fruits are good. And we may briefly state that in the town, and in every district of the surrounding country, the work continues in progression, without exhibiting the slightest symptom of diminished vigour. We present the following as a brief note of occurrences which have passed under our personal observation within the compass of a single hour.

"We paid a short visit to the Presbyterian church in Wellington-street at a very late hour one evening this week, and a description of what we observed on that occasion would have corresponding application to the proceedings of almost every other evening for the last fortnight. On entering the gate of the inclosure (at nearly eleven o'clock) we found fifty or sixty persons, of both sexes, assembled in the open air about a young woman of very interesting exterior, who at an ear-

lier hour, and while in attendance at services within the church, had been suddenly and very deeply impressed with a conviction of sin. In this case the usual outburst of mental agony was past, and the sufferer had partially recovered strength but was still too weak for removal to her residence. In the vestry room we beheld a scene which it would be impossible to forget, but equally impossible to describe. The apartment was literally filled with persons of both sexes, who had been borne from the church under the most excruciating agonies of strong conviction—some of them in a fainting state—some prostrate and moaning heavily—some shuddering in every muscle from mental excitement which they found it impossible to restrain—some calling upon the name of the Lord Jesus—some ejaculating prayers for grace and faith—others crying aloud in frenzied supplication for heaven's mercy. In one corner of the room we observed a grey-headed old man trembling in every limb and regardless of all around him—fervently and audibly imploring God to pardon his manifold transgressions, for the Redeemer's sake. A boy, some fourteen or fifteen years of age, writhing in fearful agony of mind upon the floor, calling incessantly for mercy, and deliverance from the expected torments of an anticipated hell. "Oh, Saviour of sinners," he exclaimed, "deliver me from *this* horrible pit!" "Oh Jesus of Nazareth, set my feet upon *that* rock!" In another part of the room a young man was reclining in a state of partial stupor, in the arms of a more aged supporter, who was earnestly labouring to tranquilize his mind with words of gospel consolation. The eyes of the sufferer were closed, but his face was bathed in tears. He seldom spoke; but once, in reply to the observations of his friend, we heard him, in low and solemn accents, give expression to his feelings in the following language—"I know that my Redeemer liveth—I know that he can save my soul—I know that he can wash me from all uncleanness in the fountain of his atoning blood; but Oh, I have crucified him—I have crucified him! I have despised his holy name, and how shall I approach him! Oh, my sins, my sins! O God, be merciful to me a sinner!" At this moment a young woman who had previously been carried from the church in a state of insensibility, and had been seated on a chair of the apartment, recovered animation, but, immediately thereon, fell prostrate with her face towards the floor, in a most frightful paroxysm both of soul and body. Every possible assistance was rendered to this person by some pious members of the congregation, who were necessarily in attendance; but, for a considerable period, her suffocating sobs were mingled with appalling cries of terrible despair. The other cases in the vestry room were of a milder class, and some of them had not occurred on that evening for the first time—several of the parties having been previously among the number of the reformed—but they had become so deeply affected whilst attending the the services of the church that, being unable to restrain their feelings, they were obliged to retire. The prevailing emotion among the class of the converts was exhibited in silent tears of penitence and gratitude—or in an outburst of prayer that the blessed influence of the Holy Spirit would reach all hearts; and that a saving knowledge of the Lord Jesus would be experienced among all ranks and conditions of the human family."

On another occasion he remarks:—"Among the many good results of this gen-

and awakening we may remark that the ordinary Sabbath-day services of public worship are piously attended by crowds of people, once regardless of everything except their well-being in time, but now deeply anxious respecting their future position in eternity."

Again, alluding to another he continues:—"It was a scene well calculated to make a serious impression upon every heart, and an abiding one upon the memory—but we are totally unable to describe it. The entire assemblage appeared to be under the solemnizing influence of a devotional spirit, as exhibited in an unwonted earnestness of manner, but without any extravagance of speech or gesture. At first they appeared as if rooted to the ground on which they stood. There was no motion perceptible among the mass—no whispering among the awe-stricken multitude—no romping of light-minded children about the outskirts; for the proclamation of the gospel message appeared to have arrested the attention of all present, and the greater number of them were provided with bibles." "We understand that several strongly marked cases of sudden conviction occurred while these exhortations were in progress; but the parties so affected had been carried to a remote corner of the enclosure, previous to the time of our arrival." "Suddenly one person, and then another, and another, in rapid succession, fell to the ground with piercing cries of mental agony. The mysterious influence was at work. It soon spread still further among the assemblage; and, within an hour an-hour we found that not fewer than twenty human beings were stretched at full length upon the grass, exhibiting emotions, both of soul and body, sufficient to appall the stoutest heart." "In all cases it appeared as if every fibre of the heart, and every muscle of the body, were wrung with some excruciating torture." "By some intelligent investigators it is believed that just in proportion to the fairness, or immorality, of previous character, the visitation is more or less severe. The correctness of that opinion is liable to considerable doubt; but we know that, from whatever cause, there is a great variety in the extent of suffering. Some cases are comparatively mild.—They are characterized by a sudden gush of anguish—tears, heart penitence, and heart sobbing, for an hour or two—and then great bodily weakness for a few succeeding days. But the majority of the cases of this evening were among the *severest* that we have ever witnessed—and we have now seen hundreds of them."

Speaking of the beneficial change effected in one case the editor continues:—"Now, we do not pretend to explain the moving *cause* of these mysterious convictions; but we feel bound to say that such, or such like, have been the *results* in every case brought under our notice during the last two months. In that respect there is not the slightest perceptible distinction in the influence, whether upon the old or the young, the rich or the poor, the learned or the unlearned. Whether the agonies are brief or lengthened, moderate or severe, the *effect* upon the party is invariably the same—the *fruit* is love, peace, faith, joy, temperance, and humility."

"Whilst the proceedings already referred to were in progress at Ballymena, another assemblage little inferior in extent, and followed by no less extraordinary consequences, was congregated in the open-air at Kiltconriola; and on almost

every other evening of the present week similar meetings have been held in the adjoining districts." "Meetings of the market people are held in the afternoon of every Saturday in the open square of the Linen-hall; and it is certainly a very remarkable fact that the *mercantile benches*, designed exclusively for the use of linen buyers, are now alternately occupied by the heralds of a gospel wherein all are invited to buy—"without money and without price." Mid-day meetings for *united prayer* continue to be held in the Town-hall on every Tuesday and Friday."

The following paragraph from the same paper also shows the influence of these outpourings of the spirit :—

DECREASE OF PUBLIC DRUNKENNESS.

"THERE were no *custody* cases for trial. Three or four parties appeared on summons for drunkenness, chiefly in the neighbourhood of Cullybackey, at intervals within the last ten days; but elsewhere there seems to be a decided, and we hope a permanent improvement in the habits of the people. Head-Constable Elliott stated that, except in two cases, there had not been a prosecution for drunkenness in Ballymena during the last three weeks. We have sometimes known of more than thirty convictions within such a period. The reports are equally favourable from Kells, Connor, Ahoghill, and Broughshane."

ANOTHER PHASE.

The Paris correspondent of the *Morning Star* supplies the following information :—

"There is schism somewhere, that no one can doubt. Ever since the Grand Retraite at St. Sulpice where the archbishop, who is an *illumine*, was seized with a sudden ecstasy in the midst of his farewell discourse to the priesthood, he has withdrawn himself from the public exercise of his functions as much as possible, and it has been observed that ever since the proclamation of war he has secluded himself entirely. His Eminence is said to be under the influence of a mental affection which enables him to record his impressions of the future, and these have greatly displeased at times those whom they most concern. The whole family of Marlot is subject to the same *infirmity*, and one sister of the archbishop is celebrated as the most perfect *clairvoyant* in the whole world."

"SPIRITUALISM.—On Whit Sunday, a camp meeting was held on Haworth Moor, by the Christian Spiritualists of Haworth, Keighley, and the surrounding district. The day being fine, a large number of persons assembled to hear the principles of spiritualism ably expounded by Mr. B. Morrell, of Keighley; Mr. A. Shackleton, of Haworth; and Mr. R. Naylor, of Keighley. A select party of musicians and singers added interest to the proceedings on the occasion."
—*Keighley and Skipton Mercury*.

REMARKABLE SUCCESS OF A CLAIRVOYANT.

The following striking illustration of the faculty of clairvoyance is

too valuable to pass unrecorded, and as we have Mr. Didier's consent for so doing we shall need no apology. His published work abounds with equally clear proofs.

"Some time ago, two ladies called upon me, in order to ascertain whether in my state of clairvoyance I could not give the description of a robbery.

Having never submitted myself to such experiments, I declined to try it. But as these ladies only wished to make an experiment, I could not easily refuse, without showing a want of "*galanterie française*." Therefore I submitted myself to their wish, and gave them the seance. After the seance they told me they were satisfied. Some time after the experiment had taken place, I read in the papers, of the discovery of the robbery, which induced me to ascertain more particularly about the matter. Here is the answer of the lady, who was so kind as to answer me by return :—

"WOOLSTON HOUSE.

'Lady Catharine Long, presents her compliments to Mr. Didier, and in answer to his letter, begs to say that she thinks there was in his 'consultation' quite sufficient to prove the reality of the powers of clairvoyance. She cannot exactly remember all that was said; but she recollects his description of the very picture which caused the discovery of the robbery: also the description—very correct—of several of the rooms at Charlton Park: also that he stated that the pictures had been taken away out of the two rooms, which was the case, and that he twice counted over those that were gone, and both times said that the number was seven, which was correct. Mr. Didier also said that it was a servant who had formerly lived with Lord Suffolk, who had taken them, which proves true: and Lady Catherine well remembers his twice saying "*je suis convaincu qu'ils ne retrouveront*." She is fully convinced, as well as Mr. Didier, of the powers of clairvoyance, and is, equally with him, pleased when anything comes to corroborate its truth and efficacy. She has great pleasure in being able to substantiate his clairvoyance in so many points.'"

SOLUTIONS NEEDED.

• A remarkable occurrence took place a few days ago for which we know of no orthodox theory to explain the *modus operandi*. A family who were all pretty well engaged in consequence of extra labour brought on through sickness among the family connexions, were suddenly startled by a water utensil leaping from off the table to a considerable distance and striking the occupant on his legs; but no visible agency for assisting it in its flight could be discovered.

Another case which calls for "more light" took place at a funeral. The corpse was to have been conveyed in a hearse which was duly provided at the proper time. The horse fulfilled its duties until the corpse was deposited in the hearse, when instantly it refused to render any further willing aid. After many attempts to reconcile it to its duty, another was procured to fulfill its place; but to the utter astonishment and great annoyance of the bereaved and their friends, the second could not be reconciled to perform with decorum this almost absolutely necessary office. The consequence was that the corpse was removed and was born to its

destination (which was a considerable distance) by the friends in attendance. We are told that the first named horse afterwards (on the same day) conveyed, without reluctance another corpse. Many conjectures are afloat as to the cause, some of which are painful to the feelings of the poor widow and her family. From our own personal knowledge of them we must say that we believe many of those conjectures to be unwarranted.

He was a remarkable inoffensive neighbour, a kind husband, and an affectionate father.

EXTRACTS FROM A PRIVATE LETTER.

We are frequently asked for the testimony of some intelligent and creditable persons as to what has occurred to themselves, or, what *they* have witnessed *without* the aid of a second person or medium. For the information of such, we extract the following from a private letter received from that true servant of God and benefactor of his fellowman, DR. ASHBURNER. We are not aware of the existence of more reliable human authority. He says:—

"I wrote to you that I had been reading a work on the Demoniacs by Hugh Farmer. Spiritual communications had brought the works of this author to my notice; and I happened to mention the subject to Mr. Tiffin; who, acting upon the matter, sent his boy to enquire among the second-hand book shops for any of Farmer's works. The boy brought him home Farmer's treatise on the worship of the human spirits. He shewed it to the Hon. R. Dale Owen, who being on the eve of departure for America, requested to be allowed to take it with him. Mr. Tiffin sent out his boy to search for another copy and the boy again succeeded. It was printed about 80 or 90 years ago, and is, I hear, a very learned and curious book. * * *. I do not know that I ever heard of the book, until I received that communication in the course of an argument suggested to me by the spirit of a friend, and to this day I have never seen it. * * *. I have had several works recommended to me, for attentive examination and perusal, by my spirit friends in the spirit world. One Saturday evening, I had been told after some praises of Jeremy Taylor's works, to go to a bookseller's in Oxford Street, and to walk straight into the shop, then to turn my left shoulder forward, and to look at a book that stood on a shelf before me. I was to put my finger upon that book, take it down, and purchase it. All which I did; and having put down the two shillings Mr. Hill asked for it, I looked into my bargain, which I found to be an octavo volume of family prayers, collected from the several writings of Jeremy Taylor, D. D., Bishop of Down and Connor, by the Rev. Samuel Clapham, M. A. &c. The book was well bound and is a charming volume. On another occasion, I was desired to go to Mr. Allen, a bookseller, in the New Road, where I should find a copy of Wakefield's translation of the New Testament, which I was to study with a particular view. I went and saw a youth, the son of Mr. Allen. I asked for a copy of the book I wanted. He said it was not in the stock. I asked to speak to his father, but he said he

knew every book, they had, and his father was engaged. I said I would wait. Presently, the father came, and told me he had the book, price three shillings. Of course, I bought it, and brought it home with me. It cleared up all my confusion, on the first chapter of the gospel of St. John, and I was led into a train of thought that has been of great service to me on many occasions since that time. "These facts are to be laughed at by only very silly persons." They are truths, and how many silly people there are, who resolutely resist the evidence of God's holy truths."

—O:O—

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SPIRITUALISM.—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER.

NO. XVI.

Macaulay, in the fourth volume of his History of England, has given us his estimate of George Fox, the founder of the church calling itself "The Religious Society of Friends"; the members of which are popularly called "Quakers." Our accomplished historian can see in Fox, only a very illiterate man, "muttering from place to place, teaching strange theology, shaking like an aspen leaf in his paroxysms of fanatical excitement, forcing his way into churches which he nicknamed steeple-houses, interrupting prayers and sermons with clamour and scurrility, and pestering rectors and justices with epistles much resembling barleques of those sublime odes in which the Hebrew prophets foretold the calamities of Babylon and Tyre."

Moreover, on the same showing, it appears that Fox exchanged his plainness of dress, language, and deportment, in a way "shocking to good taste"; he wore leather breeches; held "that it was falsehood and adulation to use the second person plural instead of the second person singular;" "would not touch his hat to the greatest of mankind;"—worse than all, he laid claim "that the truth had been communicated to him by direct inspiration from heaven;" and that even "for more than forty years since begun to see visions and great wonders."

Of course, a deccous, well behaved Whig Historian, with a proper sense of the proprieties, loving safe and moderate courses, delighting in rounded sentences and ornate periods, and proud of belonging to the guild of literary men, would not be expected to have any sympathy with a vagrant unlettered observation full of strange ways and wild talk; he can "see no reason for placing him; morally or intellectually, above Ludowick Muggleton, or Joanna Southcott."

But a greater writer of our time than Macaulay,—one acquainted with the *insides* of men and not the mere *outsides* of them—Thomas Carlyle; has also taken occasion

* This name was first applied to Fox derisively by one of his opponents, but on one occasion when examined before him, Fox bade him "not blame Quakers for the power of the Lord." The nickname soon became popular chiefly because Fox's followers were sometimes seized with a trembling or quaking when praying or preaching upon the spirit."

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sure of this same unlettered cordwainer, but by another standard than that of conventional propriety, and finds him altogether a different sort of person. His tells us that "this man was one of those, to whom under ruder, or purer forms, the Divine Idea of the Universe is pleased to manifest itself; and across all the hells of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty, on their souls: who therefore are rightly accounted Prophets, God-possessed; or even Gods, as in some periods it has chanced. * * * Mountains of encumbrance, higher than Etna, had been heaped on that spirit: but it was a spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled, and wrestled, with a man's force to be free; how its prison mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine."

The sketch of Fox we are about to give, is drawn chiefly from his own Journal, and is presented, as far as possible, in his own language.*

He was born in July 1624, at *Drayton in the Clay, in Leicester*. He says:—"My father's name was Christopher Fox: he was by profession a weaver, an honest man; and there was a seed of God in him. The neighbours called him 'Righteous Christie.' My mother was an upright woman, her maiden name was Mary Lago; of the family of the Lago's, and of the stock of the martyrs." Of his early life, he remarks, "While I was a child I was taught how to walk so as to be kept pure. The Lord taught me to be faithful in all things,—inwardly to God, and outwardly to man, that my words should be few and sayeury, seasoned with grace; and that I might not eat and drink to make myself wanton, but for health; using the creatures as servants in their places, to the glory of Him that created them." It may be questioned whether a University education could have taught him anything of greater value.

His grave deportment, and his observations and inquiries on religion "beyond his years" induced some of his relations to advise that he should be educated for the church; but, whether from any objection on his own part or not, the plan was ultimately abandoned; and he was placed with a shoemaker who was also, a dealer in sheep and wool. In this occupation the greatest confidence was reposed in him from his proved vigilance: his constant use of the word "verily," in his dealings caused those who knew him to say "if George says 'verily' there is no moving him." On one occasion, when about nineteen years of age, he had been greatly offended with the light and profane conversation of the young men by whom he was surrounded. He went home in great grief, and spent the greater part of the night alone and in prayer, when, he tells us, the following

*Macaulay has thought proper to sneer at Fox's Journal, as "unintelligible" "absurd," and so forth. One who is usually an authority with Macaulay has however judged differently, Sir James Macintosh says of Fox's Journal, it is "one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the virtue of the writer."

We regard Fox's Journal as a companion to Swedenborg's Spiritual Diary.

language was intelligibly addressed to his mind, "Thou seest how young people go together into vanity, and old people into the earth:—thou must forsake all old and young, and be as a stranger unto all."

Possessing some little property, sufficient for the supply of his moderate wants, he entirely relinquished trade, that he might give himself up wholly to meditation and religious inquiry. As he advanced in years he became still more serious and thoughtful, yet was far from being a recluse, or neglecting the active duties of life. He sought out and visited those who were in distress, administering to their necessities as far as his slender means would allow. His benevolent and gentle disposition made him a general favourite and though he generally declined attendance at the weddings and other festivities to which his neighbours invited him, he never failed to call upon the newly married people a short time afterwards, and give them good advice and good wishes, to which he usually added some useful present when they were poor.

The religious exercises of his mind increasing, he broke off all familiarity with his former acquaintances; and leaving his native place, he travelled to London. On his journey, many who made great professions of religion, sought to become acquainted with him "but," he remarks, "I was afraid of them, for I was sensible they did not possess what they professed." He returned home after a few months, but shortly after again set out on his travels about the country; "He wandered" says Macaulay "from congregation to congregation: he heard priests harangue against puritans: he heard puritans harangue against priests; and he in vain applied for spiritual direction and consolation to doctors of both parties. One jolly old clergyman of the Anglican communion told him to 'smoke tobacco and sing psalms.' Another advised him to go and lose some blood. The young inquirer turned in disgust from these advisers to the dissenters and found them also blind guides."

He wandered about in solitary places, fasting often, and often sitting in hollow trees with the Bible in his hand until night came; sometimes even passing whole nights in meditation and in prayer,—battling with doubts and temptations. At one time, he lay in a trance for fourteen days, and many who came to see him during that time wondered to see his countenance so changed, for he not only had the appearance of a dead man but seemed to them to be really dead; but after this his mind was greatly relieved of its sorrows "so that he could have wept night and day with tears of joy to the Lord, in humility and brokenness of heart." "In this state," he says "I saw into that which was without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God, which cannot be expressed by words, for I had been brought through the very ocean of darkness and death, and through and over the power of Satan; by the eternal glorious power of Christ. * * * And I saw the harvest white, and the seed of God lying thick in the ground, as ever wheat did, that was sown outwardly, and none to gather it; and for that I mourned with tears."

At length the purpose of all this providential training became manifest to him. "At one time" he says "walking in the fields, on a first-day morning, the Lord gave me to see that being educated at college, or acquiring human learning, was

not enough to fit and qualify men to be ministers of Christ; and I wondered at it because it was the common belief of people. But I saw it clearly as the Lord opened it to me, and was satisfied, and admired the goodness of the Lord who had opened this thing unto me that morning."

Again, a little later, he says, "The Lord showed me that the nature of these things, which were hurtful without, were within, in the hearts and minds of wicked men. The nature of dogs, swine, vipers, of Babylon and Egypt, Pharaoh, Gair, Ishmael, Ham, &c., the nature of these I saw within, though people had been looking without. I cried to the Lord, saying, 'Why should I be then, seeing that I was never addicted to commit these evils?' And the Lord answered, 'That it was useful I should have a sense of all evil dispositions, because I should speak to all conditions.' And in this I saw the infinite love of God." This looks like a glimpse of the system of "Spiritual Correspondence," since so fully elaborated by Swedenborg.

George Fox now saw that before persons could properly declare to others the mysteries of life and salvation, they must become, in measure, practically acquainted with them in their own experience; and that as Christ called, commissioned, and sent forth his Apostles, in the beginning of the Christian dispensation, so in these latter days, all who have a part in the ministry must be called and qualified by him.

From this time he ceased attendance on public preaching, but took his Bible, and went alone into private places, waiting upon the Lord in silence. In this retirement, his religious perplexities and distress of mind continuing, when all hope of help from man was utterly gone, and he had nothing outward to look to, he writes "then, O! then I heard a voice which said, 'There is one even, Christ Jesus that can speak to thy condition.' And when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition; namely, that I might give him all the glory." &c.

At twenty-three, he commenced his public labours as a minister of the gospel. In describing his commission, he says, "I was sent to turn people from darkness to light—to the grace of God, and to the truth in the heart, which came by Jesus, that all might come to know their salvation nigh. I saw that Christ died for all men; that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man, nor by the letter, (of the Scriptures) though they are written in the letter; but saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power as did the Holy men of God by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me, for I was in that Spirit, by which they were given forth; and what the Lord opened to me, I afterwards found was agreeable to them." He taught, that the preachings of the gospel should not be made a trade, but should be preached freely, and by all, rich or poor, learned or unlearned, men or women who felt themselves divinely commissioned to that end. He inveighed against flattery, titles, names, and vain compliments, fashions, customs, and ceremonies; advocating plainness, simplicity, temperance, justice; a rigid adherence to truth, coupled with literal obe-

disobeyed the command "Swear not at all." He "proclaimed an insurrection against every form of authority over conscience; he resisted every attempt at the slavish definition of the understanding. But he circumscribed this freedom by obedience to truth." Christianity, to him, was the highest proclamation of man's freedom, the Magna Charta of the universal rights of humanity. He held that war and violence were contrary to both the letter and the spirit of Christ's gospel. He insisted about all things on the need of inward purification, of being guided by the Divine light—the "seed of God" which he taught was in every man,—the revealer and the test of all truth.

In his Journal we find frequent avowments and illustrations of Spirit-power, distinct from him, but operating upon and by him. He speaks repeatedly of "hearing a voice," of being "moved by the Lord," of having "visions," of "great happenings," and "prophecies," as well as of spiritual "exercises" and "adaptations"; of "having a sense and discerning given me by the Lord," and of "travelling in the Lord's service" "as the Lord led me." He tells us that there "came people from far and near to see me, but I was fearful of being drawn out by them; yet was I made to speak and upon things to them." The manifestations of spiritual power in his presence was sometimes as great as to be visible to those around him. Thus, "at Ecton, near Derby, there was a meeting of Friends, where there was such a mighty power of God that they were greatly shaken, and many mouths were opened in the power of the Lord God." When at Mansfield, there was a great meeting of professors and people; "here I was moved to pray; and the Lord's power was so great that the house seemed to be shaken. When I had done some of the professors said that it was now as in the days of the Apostles, where the house was shaken where they were." "In the simple houses, at Everseton when the people had gone, I spoke among them the words of the Lord; which was an edification and a fire amongst them. And though I am poor, the power of the Lord hath been at variance with most of the prelates before, yet against the truth they will stand together. But the mighty power of the Lord

is to be seen in an instance of these great openings from the Lord." "Now (this was about 1618) was I come up in spirit, through the flaming sword into the paradise of God. The creature was created to me: but it was showed me how the creature was then named given unto me, that I might know the creature. And was I made to know the creature who was created for the good of mankind, seeing the nature and virtue of the creature were so opened to me by the Lord. And the Lord shewed me that such as were faithful to Him in the power and light of Christ should come up into that state in which Adam was before he fell; in which the creature was in the creature, and the creature was made to be made. Great things did the Lord lead me into, and wonderful deaths were opened up unto me beyond what can be declared; but as people come into subjection to the spirit of God, and grow up into the image and power of the Trinity, they may receive the word of wisdom that opens all things, and may be able to know the creature who was created for the good of mankind. These 'openings' were not always confined exclusively to divine things, as the following instance may show. In the beginning of 1653, while at Strathmore, his friends Judge Fell and Justice Benson, chancing to be conversing upon the exciting political events of the time and the doings of the long Parliament, Fell was 'seized in spirit' to say that 'the creature who was created for the good of mankind would be taken up, and the speaker plucked out of his chair.' Which prediction was literally fulfilled."

was over all; and so wonderful was the appearance thereof, that priest Bennett said 'the church shook' insomuch that he was afraid and trembled. And when he had spoken a few confused words, he hastened out, for fear it should fall on his head."

At one time, at a "great steeple house" in Nottingham where he had been sent "the Lord's power" he says "was so mighty upon me, that I could not hold, but was made to cry out" &c. For protesting in this way against the doctrine taught in the "steeple house" the constable came and put him into a "naasty stinking prison." †

Not only against doctrinal errors, but against practical injustice was he thus constrained to raise a warning voice; thus, (we are still quoting his Journal) "At a certain time, when I was at Mansfield, there was a sitting of justices about hiring of servants; and it was upon me from the Lord to go and speak to the justices that they should not oppress the servants in their wages. So I walked towards the inn where they sat; but finding a company of fiddlers there, I did not go in, but thought to come in the morning, but when I came again in the morning I was struck even blind so that I could not see. I inquired of the inn-keeper where the justices were to sit that day; and he told me at a town eight miles off. My sight began to come to me again and I ran thitherward as fast as I could. When I was come to the house where they were, and many servants with them, I exhorted the justices not to oppress the servants in their wages, but to do that which was right and just to them; and exhorted the servants to do their duties justly and honestly. * * They all received my exhortation kindly for I was moved by the Lord herein."

We subjoin some further phases of Fox's experience as a spiritual medium. "After this I went to a village and many people accompanied me. As I was sitting in a house full of people, declaring the word of life unto them, I cast mine eye upon a woman, and discerned an unclean spirit in her. And I was moved of the Lord to speak sharply to her, and told her she was under the influence of

† This appears to be the only instance of Fox having broken in upon the services of any religious congregation, for in all his future attendance at churches, he either waited till invited to speak, or, till the service was ended; a strong presumptive evidence that, in this instance, his speaking was involuntary, and in obedience to a spiritual power which he was unable to resist, in accordance with his own express declaration. Had he acted on his own volition, it is not likely that his conduct would have been thus exceptional; for as Clarkson justly remarks, "no punishment or danger ever deterred him from doing, or repeating whatever he conceived to be his duty."

"It was a common practice in those days of religious excitement for the incumbents, or rather the occupiers of the different parochial livings, to invite religious professors of all sorts to meet and canvass the floating doctrines of the day, both at the churches and at other places; and this practice had already engaged G. Fox in many religious discussions, and also accounts for the early Quakers having so often resorted to churches, either to declare their doctrines, or to exhort men to amend their lives, and act up to the spirit of that holy religion which they all professed to follow in some shape."—*Marx's Popular Life of Fox*.

an unclean spirit; whereupon she went out of the room. Now, I being a stranger there, and knowing nothing of the woman outwardly, the people wondered at it, and told me afterwards that I had discovered a great thing; for all the country looked upon her to be a wicked person. The Lord had given me a spirit of discerning, by which I many times saw the states and conditions of people, and could try their spirits." Of this he gives several instances which we have not space to quote.

Here is a case of healing by spirit-power:—

"After some time I went to a meeting at ANN-SIDE, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand up on thy legs,' and he stood up and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.'" Yet his parents would hardly believe it; but after the meeting was done, they had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting, and there declared how that the Lord had healed him."

Macaulay sneers at Fox's "casting out devils," well, here is an instance of his exorcism: let the reader judge how far the historian's sneer is merited. "Coming to MANFIELD-WOODHOUSE, there was a distracted woman under a doctor's hand, with her hair all loose about her ears. He was about to bleed her, she being first bound, and many people being about her holding her by violence, but he could get no blood from her. I desired them to unbind her, and let her alone, for they could not touch the spirit in her by which she was tormented. So they unbound her and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still. And she was so. The Lord's power settled in her mind and she mended; and afterwards she received the truth and continued in it to her death. The Lord's name was honoured: to whom the glory of all his works belongs. Many great and wonderful things were wrought by the heavenly power in those days; for the Lord laid bare his omnipotent arm, and manifested his power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, and the devils were made subject through his name; of which particular instances might be given beyond what this unbelieving age is able to receive or bear."

Perhaps the most striking incident in the experience of George Fox is that which he thus relates:—"As I was walking along with several Friends, I lifted up my head, and I saw three steeple house spires, and they struck at my life. I asked them what place that was? and they said LICHFIELD. Immediately the word of the Lord came to me that I must go thither. Being come to the house we were going to, I wished the Friends that were with me, to walk into the house, saying nothing to them whither I was to go. As soon as they were gone, I stepped away, and went by my eye over hedge and ditch, till I came within a mile of LICHFIELD; where in a great field, there were shepherds keeping their sheep. Then I was commanded by the Lord to pull off my shoes. I stood still for it was winter; and the word of the Lord was like a fire in me. So I put off my shoes, and left them with the shepherds; and the poor shepherds tripping

and were astonished. Then I walked on about a mile, and as soon as I was within the city, the word of the Lord came to me again, saying, 'Cry, Woe unto the bloody city of Lichfield!' So I went up and down the streets, crying with a loud voice, 'Woe to the bloody city of Lichfield!' It being market-day, I went into the market-place and so and so in the several parts of it, and made stands, crying as before, 'Woe to the bloody city of Lichfield!' And no one laid hands on me; But as I went thus crying through the streets, there seemed to me to be a channel of blood running down the streets, and the market-place appeared like a pool of blood. When I had declared what was upon me, and felt myself free, I went out of the town in peace; and returning to the shepherds, gave them some money, and took my shoes of them again. But the sin of the Lord was so in my flesh, and all over me, that I did not matter to put on my shoes any more, and was at a stand whether I should or not, till I felt freedom from the Lord so to do, and then, after I had washed my feet, I put on my shoes again. After this a deep consideration came upon me, why, or for what reason, I should be sent to cry against that city, and call it 'The bloody city.' For though the parliament had the minister one while, and the king another, and much blood had been shed in the town, during the wars between them, yet that was no more than had befallen many other places. But afterwards I came to understand, that in the Emperor Dioclesian's time, a thousand christians were martyred in Lichfield. So it was to go, without my shoes, through the channels of their blood, and into the pool of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs which had been shed rather and more before, and lay cold in their streets. So the spirit of this blood was upon me, and I obeyed the word of the Lord."

The teachings and practices of Fox and the early "Friends" were so opposed to established doctrines, customs, and interests, that they were soon and with the bitterest persecution. Their dwellings were broken into and visited red to red of ecclesiastical questions; their meeting-houses were pulled down; and their religion robbed, broken, put in the stocks, fined, transported, and imprisoned; at one time more than four thousand were shut up in filthy dungeons with cold and hunger. But still they continued to meet, and, as Fox said to his friends, "When assembled, they were often strengthened and comforted together in silent waiting before the Lord; whilst, individually, they frustrated their secret aspirations unto God, and realized that Christ was amongst them by his Spirit uniting their hearts together in mutual love to Him, and his grace came forth when any amongst them under this deep feeling of true worship, unconsciously ed in spirit to speak the word of exhortation, prayer, or praise, they gratefully accepted it, as from the Lord, and as flowing to him."

As a picture of the violence and ill-treatment which Fox received, he gave the following. At Ulverton he was beaten with stones and sticks, and was imprisoned by his blows that he lay for some time prostrate and senseless. After recovering," he says, "and feeling the power of the Lord to spring through me, I came up again in the strength and power of the Eternal God," and standing on his feet he again commenced speaking with a loud voice, and a loud voice.

struck him so violently over his head with a rule, while it was extended, that the whole crew was completely stunned and powerless, and several of the hygienists declared that he had spoiled his hand for life." "But," says Fox, "standing still in love; I felt the renewing power of the Lord to spring through me again so that my hand and arm were instantly strengthened and restored in the sight of all the people."

And so Fox continued labouring in this truly spiritual movement, writing, travelling, preaching, gathering around him friends and enemies, disciples and persecutors for forty years; frequently addressing large crowds in the open fields; and "although the language of his discourses were unpolished by art, and often abrupt, they were always striking and intelligent." He travelled thus preaching through England, Scotland and Ireland; he also went to Holland, and even visited America, having been for "some time drawn in spirit" thither. An incident which occurred on his passage to Barbadoes may be worth relating. The vessel in which he took passage was chased by a Turkish man of war—which put the captain and crew in great terror as it gained rapidly upon them. The captain came to G. Fox to know what should be done, who told them "it was a trial of their faith, and therefore the Lord was to be waited on for counsel." After "retiring in spirit" and "waiting on the Lord," "the Lord showed me," says Fox "that his life and power was placed between us and them." Fox then told them to put out all the lights, except the one they steered by, and directed that all in the ship should be as quiet as possible, and that they should tack about and steer their right course. They did so, but still the vessel gained on them, and was now so close that the passengers were alarmed. The watch cried out "They are just upon us;" and rising up in his berth, Fox looked through a port hole, the moon not being quite down and perceived it was so. He was about to go up and leave the cabin, but remembering that he had been showed him "that the Lord's life and power was between them," he returned again to bed. Soon after this, the moon went down, and a fresh breeze springing up, they escaped out of their hands, though they had come so close that it seemed almost impossible. "Afterwards" says Fox "while we were at Barbadoes, there came in a merchant from Salee, and told the people, that one of the Salee men of-war saw a monstrous yacht at sea, the greatest that ever he saw, and had her in chase, and was just upon her, but that there was a spirit in her that he could not take." This confirmed us in the belief that it was a Saltee man we saw make after us, and that it was the Lord that delivered us out of his hands."

George Fox has left us the example of a noble, manly life. One of the bravest soldiers in the christian camp, ever ready at the call of duty, he fought a good fight unto the end, and accomplished much for liberty of conscience, simple gospel truth and a more spiritual worship. In the year 1690, he passed from his labours and sufferings on earth, to that heavenly land which he had beheld in vision. In death, his spirit triumphed over his mortal decay; his last words were "All is well—the seed of God reigns over all, and over death itself. And though I am weak in body, yet the power of God is ever all, and the Lord

reigns over all disorderly spirits." Truly we may say that his end was Peace.

His life, as we have in some measure seen, furnishes abundant illustration of the leading phenomena of "spiritual manifestations." We have "*Spiritual impression*," "*Spiritual guidance*," "*Trance*," "*Visions*," "*Clairvoyance*," "*Clairaudience*," "*Possession*," "*Exorcism*," and "*speaking under spiritual power*," accompanied with tremblings of the person and of surrounding objects. What have the disciples of George Fox to say to "*Modern Spiritualism*?"

SPIRITUALISM ON THE CONTINENT.

A few weeks ago we announced to our readers that an excellent bi-monthly magazine on Spiritualism entitled the "*Revue Spiritualiste*" was published in France; since then, the last five numbers have reached us, and we unhesitatingly advise our friends to obtain them. From a careful perusal of their contents, we are bound to say that we are surprised at the evident spread of the knowledge of Spiritualism in France Holland Belgium, Naples and other parts of the Continent of Europe. In Paris two excellent well printed magazines on the subject are published monthly and bi-monthly, whilst in England, much to our shame Spiritualists are scarcely able to support an humble penny organ advocating the claims of spiritualism. Whence this supineness? Is it credible that the so called favored land of Luther and the Reformation is less willing to receive the light of Truth than those lands where the followers of Loyola endeavour, but are now happily unable, to repress the effulgent brightness of the Day Star now bursting into myriads of rays?

A friend has kindly promised to render, from time to time, extracts of the more important facts and phenomena recorded in the *Revue Spiritualiste* which will enable us to lay before our readers more fully what is transpiring on this vital subject on the continent.

SPIRIT-TOUCHES.

In his fourth letter to the N. Y. *Tribune*, Judge Edmonds states the following as among his early experience of the touches of spirits:—

The first time I experienced this was at a dark circle. Ten or a dozen persons were present sitting around the table. Two of the company were directed to pass behind the rest of us. As they did so slowly, each one seemed to be touched. Sometimes I could only judge from their exclamations, but sometimes I could hear the slap of a hand very distinctly. The manifestation was rather rude, and was offensive to me; and as I was approached I was apprehensive of a similar display with me; but, on the contrary, all I felt was a hand gently laid on my head, and there moved around a few times, and then two or three soft touches on my side. The room being dark, I could not, of course, know that it was not done by one of the two persons who were behind me.—But it was not a little remarkable that it should have been made to conform to a thought which I had not uttered, and so unlike all the others, both before and afterward during the evening, and that it should be a touch with which I was familiar, for it was the gesture with which my wife was wont to pass my chair, as she would enter my library of an afternoon and find me at work at my law cases. No one then present,

I think, could have known that, and it was too peculiar to be deemed accidental.

My doubts, however, were soon removed, for not long afterward, at a circle, my arm was seized above the elbow as by an iron hand. I felt distinctly the palm of the hand, the ball of the thumb, and each finger; and I was held fast, with a force far superior to any that mortal hand could exert. I was powerless in its grasp. I tried to move my arm, but in vain. There was none of the softness and elasticity of human flesh in the touch, but it was hard and inflexible like metal, and my arm was pressed to the verge of pain. Yet it did not hurt, but simply held me fast. It could be no human hand, and, beside, I knew it was not, for I put my other hand on the affected part, and all around it, so as to be certain. I became uneasy, and importuned it to leave me but it continued long enough to show me it was independent of my will, and then it left.

Besides these instances, my person has been frequently touched, and sometimes under circumstances that precluded the idea of its being done by mortal hand. It would extend this paper too much to enter into a detail of the circumstances, out of which this preclusion springs, but at that time I was alike astute and skeptical, and labored, like some others of later periods, under the fear that my credulity might be imposed upon, and I made ridiculous by some whom I considered my inferiors in standing, if not in intellect. I was, therefore, on a constant lookout for trickery. Sometimes the events would occur in such manner that they might be done by mortal means, though the fair conclusion was that they were not; but it was some times that all doubt was cut off. Thus I have been touched, when no person was near enough to do it; sometimes in the the dark, when no one knew where I was, or even that I was present; sometimes my foot has been patted, as with a hand; sometimes my clothes pulled, as by a child; sometimes a push in my side, as by a dull and nonelastic force, and twice I have felt a human hand on my skin. On one of these occasions the touch was cold but not clammy, on the other it was soft, warm and flesh-like.

I have been present on numerous occasions when others have said they were touched, and have acted as if they were, and when it was evidently no fabrication of theirs, for they were too really frightened themselves. Once I recollect my niece, who was standing by my side, had her feet so pulled from under her that she came near falling; and once a young man who stood near me was seized and pulled from me. I caught hold of him, but our joint resistance was overpowered, and he was fairly lifted from the floor and taken from me.

THE RELIGIOUS REVIVAL IN IRELAND.

These singular phenomena still continue to spread and to excite attention. The *Ballymena Observer* gives very lengthy reports to which we must refer those of our readers who wish for more details. The local clergy, we are told "have thought it their duty to discourage a prevailing idea that there can be no real conversion which is not accompanied by the outward manifestations of spiritual power upon the body." We gladly concede them what they ask; but do these things teach them that there can be real conversion "accompanied by outward manifestations

of spiritual power upon the body"? As a further illustration of the remarkable occurrences we again quote from the above paper the following incident:—

"The most extraordinary event of that evening—and in our view of the matter, one of the most remarkable "impressions," or influences, that we have yet witnessed, occurred in the case of a mere child, only seven years of age—and therefore not susceptible of that mental excitement to which, in the opinion of some parties, the physical manifestations are mainly attributable. The child was a poor bare-footed girl, cleanly but indifferently clothed. Without the slightest appearance of any previous agitation, or uneasiness of manner, she was struck prostrate within a single moment. For a short time her body was found to be perfectly rigid, and her face was colourless. On partial recovery from the effects of the first shock, she clasped her hands, and, looking up, exclaimed, in low and lisping accents, 'Lord Jesus, have mercy upon me, and bring me to the foot of thy cross!'" For a considerable time she continued to repeat—but in an under-tone so low that the ear of a listener could hardly catch the sounds—"Jesus!" "Jesus!" "Jesus!" We did not happen to be present at the very moment when this singular manifestation of a mysterious influence was first exhibited; but we had ample opportunity of leisurely inspection about ten minutes subsequently; and our observations were made from a position within less than three feet of where the object of them lay within the arms of an amiable and benignant young lady, then seated among the audience. The child's head was reclined in perfect ease, upon the bosom of her sympathizing supporter; her little hands were gently clasped, and lay motionless upon her lap; she was fully awake, and every lineament of her countenance was in profound repose—but the eyes presented an enigmatical phenomena beyond the power of philosophical reasoning to expound.—They were illuminated pages in a volume of mystery, and sculptured with characters inaccessible to finite comprehension. The things of time and sense appeared to be utterly un-err. Her fascinated and soul-absorbing look was fixed, far, far away beyond all spheres; and the mild, unclouded, spiritual light of that long, breathless, and unwavering gaze into the heavens, will never be forgotten by those who witnessed it. We certainly never saw any condition of frame or feeling so manifestly preternatural; nor any result so nearly approaching to a practical illustration of the poet's well known, and truly beautiful though fanciful, idea of the "Angel's whisper to a slumbering baby." The trance-like attitude of body, and the rapt expression of her eye, appeared to favor the supposition that a world of bliss and glory, invisible to other mortals, had been unveiled to her inner sight, and that, for a temporary period, she had been admitted to communion with the spirits of the just made perfect. We understand that the girl was restored to nearly her ordinary condition in about an hour, at which time her appearance resembled that of a person just awakened from a dream; and, in reference to this highly interesting case, we noted the appropriate scriptural quotation of a venerable bystander—"Out of the mouth of babes and sucklings thou hast perfected praise." Phenomena analogous to the foregoing came under our personal observation, at a house in Alexander-street, in the afternoon on Tuesday last—and it is worthy of special notice that the party affected had never been at any of the recent seances.

ings. We there found an interesting girl, represented as being less than eight years of age; and we ascertained that her general character is that of a shy, intelligent, and truthful child—that she had been instructed in the first principles of religion, was accustomed to repeat little prayers at morning and evening, and is a pupil in the infant department of Guy's free school. When we first saw her she was extended upon a pallet, and slowly recovering from a cataleptic, or we should rather say somnambulo, trance, into which she had been instantaneously stricken about five hours previously, when in the act of preparation for her daily exercises at school. For some time subsequent to the visitation her eyes were fixed, vacantly, her hands clasped; and her lips moving as in silent prayer. Her arms were frequently elevated, as if to grasp some object immediately in view; and, on one occasion, she clasped her father's hands, and pointing upward, motioned him to look, and pray. At another time she suddenly called upon the bystanders to raise her up, in order that she might take hold of some glorious object presented to her imagination. On recovery from this state, she insisted, to ourselves and all around her, that she had been in the company of superior beings in a world of light and blessedness; and, to the utter amazement of her parents, she affirmed that she had there intuitively recognized her infant brother, who had died eleven months after his birth, and *five years before she was born!*

In order to shew that the "manifestations of spiritual power upon the body" are not confined to the present time, we quote the following from the Primitive Methodist Magazine for July, 1830.

REMARKABLE CONVERSION OF JAMES JINKERSON.

The subject on whom this divine change was wrought, and the extraordinary means used by divine wisdom to effect this change, strike with astonishment both spirits and sinners. James Jinkerson was born in Yarmouth, and brought up in ignorance. He was depraved in his youth, and lived in all the vice to which the unregenerate heart, at that age can be addicted. At fourteen years of age, he was bound apprentice to a rope maker. But at this business he could not settle, but ran away and enlisted in the 24th Light Horse Dragoons, and was a soldier fifteen years and six months; ten years of which were spent at Bengal. And after encountering many dangers by sea and land, the kind hand of Providence brought him safe back to his native place, where his life continued to be spent in scenes of drunkenness and blasphemy. After some time he married a woman as destitute of religion as himself. And they lived after the course of this present world, until it pleased God to arrest the man in his career of sin and bring him to his right mind.

He states that:—

On Sunday September 13th, 1829, he went out in the morning to work, without consideration of the holiness of the day: and for his labour he obtained one shilling, and a pint of ale; this being the only thing he had drunk for three days, tea excepted. On his return home he gave his wife the money, directing her to buy some food for their dinner. At this many oaths were exchanged on both sides. But at length she went out and bought some victuals; but declared she would

not cook them for him. After many words and dreadful imprecations, he prepared the meat himself, and sitting down by himself he eat a hearty dinner. He then went out and in about a quarter of an hour returned home, and found his wife at dinner; and immediately swearing and quarrelling began on both sides as before. His wife shortly after this, went up stairs to lie down, and he sat by the fireside smoking his pipe, and musing on what had passed.

As he was sitting musing in this manner, all on a sudden appeared between him and the window opposite, a cloud of smoke rolling ever and over; but he saw no fire. And out of the smoke appeared a black figure, as large as a man, having on his head apparently a brass pickett crown; and in his hand a brass spear, which he appeared to be sharpening; and looking very grim, instantly prepared to make a push or dart at him. At that moment he cried to the Lord for mercy, seeing and feeling himself a vile sinner.

The moment he cried for mercy, he beheld a light shining around him; and as the light approached him; the cloud of smoke withdrew. And two white legs appeared, and setting his feet to the shoulders of the monster; drove him into the cloud of smoke; and the monster as he went away made two or three darts at him, looking very grim. Instantly a voice exclaimed, "It is well for you that you called upon the Lord for mercy, or your soul would have been lost for ever."

His wife hearing him praying, came running down stairs, in haste and by way of derision, said, "You are turned very godly, I suppose." And according to her account his hands were as black as a coal, and his face was of various colours. She went out and told the neighbours that her husband was turned religious on a sudden.

The instant she went out, he looked upwards towards the ceiling, and beheld as it were a string of gold, let down, with a ring at the end, which caught hold of his right hand, and clasped them both together, and he fell from the fireside where he was sitting, across the room, upon his knees. And so great was the convulsive state of his body, that he thought every limb would shake off.

As he continued praying, a voice said, "Look in the front." He did so, and beheld a large spacious place, for grandeur past explaining, with three crowns on the top. The voice told him that was the throne of God. He observed two sitting thereon. The same voice said that was the Lord his God, whom he should serve; and they shone brighter than the sun. He was told to look on the right hand, and he saw twelve sitting there; and the voice said they were twelve saints and he should be as one of them if he served the Lord with all his heart. And he saw angels descending, and flying to and fro, with crowns on their heads. And he beheld many crowns lying vacant; and the voice told him they were for such as loved the Lord their God with all their hearts. One crown, that appeared to him, he was told was his, if he continued praying. He asked to see the Virgin Mary; and a woman instantly appeared in front of the throne, with her hair as white as snow, and made obedience to him that sat thereon, and went backward of the throne. He also wished to see John Baptist; and a man appeared, made obedience to the throne and retired. He still continued to pray until he became

very weak, and sweated until it fell from him like drops of rain; and the clothes he had on him, from sweating and weeping might have been wrung.

In this state he continued beseeching God to shake every sin from his soul. And while he was wrestling with God, a voice said, "You can read a little but you shall have more knowledge." And at that moment he was loosed. But till this time he was as if he had been bound with cords and chains; he could not unclasp his hands nor rise from his knees.

The moment he rose from his knees, he flew to the Testament, opened on the first chapter of St. John's Gospel and instantly the book flew in his face with his hands clasped around; and he was seized with as violent a fit of shaking, as if he had been strongly convulsed.

At this instant two of his neighbours came in, begging him to be reconciled, and to know what day it was; for, as they supposed he was exerting himself and did not know for what. Instantly a voice said, "You must be alone. Tell them to go out." He did so. And they directly went out, believing he had heard or seen something.

The voice then bade him go to the house of God and read in the gospel, informing him that it should be told him what he was to read when he came there.

His wife coming in he told her what he had seen and heard. But she seemed to take no notice of it. He also informed her that he must go to the chapel, and read in the scripture. But she was determined that he should not go out if she could prevent him. She took his hat from him, locked the door, and endeavoured to prevent him by holding him. But he told her the Lord had ordered him, and go he must. He immediately went to the door and touched the lock, the door flew open, and he ran up the Row. His hair was wet with sweat; his face streaked with dirt, and tears, and his clothes loose about him. The neighbours followed, trying to stop him; but in vain. A man who keeps a public house in the first market, caught hold of him, got him in, and would have given him any thing to drink. But he refused, telling the people of the house he was going. He directly went through the house, and out at the back way, and entered Providence chapel, seating himself under the pulpit. The woman who keeps the seats asked him, who sent him. He answered "The Lord," she exclaimed, none better could send him; and bade him sit still.

After sitting a few minutes, being greatly fatigued by exertion, he looked towards the door and saw many persons standing without; and seeing his wife coming in after him, he ascended the pulpit, the bible flew open, and a finger appeared on the two verses he was to read. But the verses, and various other things he will not relate.

Having read the portion of scripture, he shut the book, and instantly he heard a voice say, "My work is finished, upon you. You shall tell this to all sinners, and they that believe it, shall believe the work I have done unto you."

At that moment his soul leaped for joy, his burden fell from him, and he was as happy as he could live in the body. When he was coming down the pulpit stairs, a person asked him what he did there. He replied the Lord ordered him. But he is not sure that the person heard him.

Two of the people then took him home to his own home; and he, instantly fell on his knees and praised God, who had dealt so bountifully with him. On the Monday he was low in spirits, but kept close to God in prayer, and was enabled to rejoice in God his Saviour.

According to the scripture testimony, the tree is known by its fruits. So visible is the change wrought in Brother James Jinkerson, that sinners are constrained to take notice of it, and to acknowledge that there is a reality in religion. He who dared to utter oaths on any occasion, and whose common practice was to belch out such dreadful imprecations as almost to make the ungodly tremble, is now found among favourites of heaven sounding the praises of Jehovah, and glorifying God by his life and conduct; and that too among the wicked, with whom he has to do.

His wife who for five years and eleven months, experienced nothing but war and tumult, which almost deprived her of her reason, now enjoys peace at home. He who previous to the 13th of September, 1829, was cruel, and a terror to his house in being a loving husband and a tender father. All alter to God is erected in his house, and he is training up his family in the paths of holiness.

Since the above date B. J. Jinkerson has joined society, meets in my Monday night's class, regularly attends the means of grace, and is a steady, persevering member in society; and is not ashamed to declare, before saints and sinners, what God has done for his soul.

By our Brother's request this account was read in our Chapel, (the Providence Chapel) on Thursday evening February 18th, 1830, to an overflowing congregation. The effect was pleasing, and an old backslider got reclaimed, and is still meeting in class. — Yours, JOHN BILTON.

Yarmouth April 15 1830.

Approved by the Circuit Committee.

REVIEWS. *Hygienic Clairvoyance. By Dr. Dixon.*

W. Horsell, 13, Paternoster Row. Price One Shilling. 74 pp.

We have read this little book on this kindred subject with interest and pleasure, and recommend it as lending an important subject in a most convincing manner. Dr. D. (an old friend and earnest co worker as our pages can testify) gives a rapid sketch of the history of clairvoyance in its medical aspect, contemplates it in its philosophical and scientific aspect and then furnishes instances of it in action more marvellous than any we were previously informed of, tending to confirm the opinion that the more this subject, so practically important, is examined, the more illustrious appear the resources of spirit over matter. We are sorry that our space is too limited to allow of extracts from a book which will be found in every point of view interesting to Spiritualists, whether with sick or healthy bodies.

The New Church seen in its doctrine of regeneration A SERMON preached on May 29th, 1859, at the Marylebone Institution, by the

Rev. T. L. HARRIS, of New York.

W. White, 36, Bloomsbury Street London. Price Two Pence.

We congratulate our readers on the cheap publication of this wonderful discourse by the Rev. Mr. Harris, which should be in the hands and hearts of every good Spiritualist, for it gives a form and consistency to the new views, which is the best answer we can give to those who would depreciate Spiritualism. We can but admire and cling to such truths, expressed with such fervour and poetic fire, and to do our best to spread them in the form of print among those who were not fortunate enough to hear them as they came fresh as inspiration from the heart of the gifted teacher. We trust our readers will not omit to possess themselves of the book and to distribute extra copies of it.

Communications to be addressed, "B. MORRELL, Kelghley, Yorkshire."

P. W. WEATHEHEAD, PRINTER, BRISTOL.

THE
British Spiritual Telegraph,

(PUBLISHED ON THE 1st AND 15th OF EACH MONTH.)

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 5.—VOL. IV.]

AUG. 1st, 1859.

[Price 1d.]

THE SPIRIT FAITH IN AMERICA.

From Chambers's Journal for February 9th, 1856.

THE religious life of the Spiritualists consists in holding what they consider as intercourse with disembodied spirits, through various channels. One of the most notable modes, as is well known, is to ask questions, and listen for rapped responses. But there are more direct modes; particularly a kind of random writing proceeding from certain persons while in a peculiar state of reverie. It is not necessary, at this advanced stage of the business, to dwell upon the modes. The numberless converts seem fully assured that they have attained, in various ways, to the privilege of communing with the departed, and obtaining from them that knowledge of 'what they are and we must shortly be', which the poet so earnestly, but so hopelessly desired. On the fact of the communications, they erect the first article of their faith; and 'who,' says Mr. Newton, 'does not feel that the realisation, constant and frequent, of the presence of the loved departed ones—those in whose earthly sight the vilest would have been restrained from the commission of any base or unworthy deed, and in whose purified gaze all would shrink from any impure and degrading thought—together with the recognised constant inspection of that great cloud of witnesses who evermore hover above the mortal race course, and through whom the All-seeing Eye ever looks upon humanity—who does not feel that such realisations (and they are more or less brought home to every believer in modern Spiritualism) must have an elevating tendency, more powerful than any other motives that could be brought to bear? We know not the instance where an individual has been made less conscientious, less devout, less humane and charitable, less earnest and pure-minded, by becoming convinced of the reality of spirit-guardianship and spirit-communion. On the contrary, we know of numerous instances, not only

LONDON: F. FITZES, 20, PATERNOSTER ROW & CO.

where open immorality has been abandoned, but where the whole being has been quickened, by a new and most powerful impulse towards the true, the pure, the spiritual, the divine.'

It is an awkward thing regarding these so-called communications, as a basis for a moral or religious system, that they are [?] often of a foolish and misleading character. A man has been counselled to leave his wife; another has been directed to give up his business at New York, and commence travelling through Europe for the propagation of Spiritualism. Sometimes, a group of persons is recommended to take a room for meetings: they do so, and wait for further communications, but do not receive any, or the medium only declaims on some silly idea of his or her own. To check this evil, we see it recommended that the faithful should not prostrate themselves before any authority, but use their reason in 'trying' the spirits. These beings are as various as were those earthly personages whom they represent. Many are mendacious and puerile, while others are of an exalted and intelligent character. And it is not always those who call themselves Washington, Franklin, and Burke, who pronounce most truthfully and instructively; often the best responses come from a spirit who can scarcely give a name, or at the best, an obscure one.

The true Spiritualist, it is said, professes to have no fixed creed, but trusts to find his religion of a progressive nature. The revelations he receives under this correction 'exhibit to him the future spiritual world in all its brightness, beauty, and glory, so far as he can in this state comprehend and conceive it. His imagination and his heart are pleased and instructed. He longs to be in those blessed abodes. . . . He is ready, whenever Divine Providence in its mercy may call him, to lay down his material body with its kindred earth, and take his departure to that happy land which beams before his intellectual sight.' He only 'fears that he may not be ready for the change.' He knows it to be the first and most universal law of that world, that 'everything there appears just according to the state of mind of the individual. He knows that, if he enters that world in an unfit state, he cannot enjoy it.' Hence it is 'his first care to amend that state.' He 'learns that, if he would enter that life, he must keep the commandments.'

Startling as all this may appear, there is really an expression of piety in much that proceeds from the Spiritualists. The deaths of believers are usually headed in Mr. Newton's paper, 'Passed on. . . Or, under the title of 'Another Guardian Angel for Earth,' we are told that such a person, on such a day, 'entered into the spirit-spheres.' A death-bed scene

is described as follows :—‘As the hour of his dissolution drew nigh, his faith and hope grew stronger and clearer, until at length they formed a triumphal arch, through which he passed to the better home.’ It is tolerably clear, nevertheless, that of the doctrines of the Christian faith, as held in Protestant churches, the Spiritualists adhere to but very little; and we may reasonably infer, that the orthodox clergy would be more alarmed about the progress of Spiritualism in their borders, if they did not, in common with the great bulk of the community, regard it with ridicule. Mr Newton, however, alleges that he knows ‘some fifteen or twenty clergymen,’ of various Protestant sects, who are convinced of the truth of the spiritual system, and have preached it; thereby, in some instances, forfeiting their pulpits.

* * * * *

Such are the things going on at present, and believed in by thousands of persons in the midst of one of the most sharp-witted communities in the world. As far as we can judge, from authenticated reports and testimonies, there is no mockery in it on the part of the professors and witnesses, but, on the contrary, a religious earnestness and sincerity calling for a certain degree of respect. If this be a world of natural law, as most enlightened persons believe it to be, it is impossible that such things can be realities: they can only be some form of delusion or fallacy. We take this ground; while we have our own ideas as to what the fallacy is. We cannot come to such a view of human testimony, as to suppose it possible that thousands of people can wilfully enter on a certain self-consistent system of deception, which they will support for years without any one confessing or denouncing the trick. The multitude who say they hear and see such and such things, must be impressed with a sense of their reality, or they would never pronounce as they do. Even the sad roll of lunatics said to result from the traffic with spirits, may be accepted as a proof that the practitioners are under serious convictions on the subject. It remains to be inquired, what is the fallacy concerned in the case? We believe it to be one of a very peculiar and subtle character, arising from a certain mode of operation of the brain, and singularly deceptive in its character and results. This, however, is not the place in which to enter on so difficult a subject. We must content ourselves with having given the public a simple description of one of the queerest of the many queer vagaries for which our Transatlantic brethren are so remarkable.

[The above estimate of Spiritualism was given while its modern developments

were in their infancy, and before its contagious influences had reached, to any alarming extent, so many distant shores; though at that time, we are told, "that the Spiritualists are persons of all ranks of life, including literary men and judges." That "It is computed to embrace a quarter of a million of believers, including twenty thousand 'mediums,' and has seventeen periodicals devoted to the promulgation of its facts and philosophy." But now that its numbers are so vastly increased in America,—that already, they "have their meeting-houses like other religious communions," that it has spread almost all over the Continent, that even England with all its craft and bravery has failed to resist its entrance amongst us, that many of our clear-headed and well informed men of science and literature have become open converts (besides that innumerable host who are secret converts and only await a convenient season for making a public avowal)—would it not again "be worth while to give some [further] account of this extraordinary movement of the earnest minds in [all quarters] of the world?" Ed.]

SOMNAMBULISM.

An extraordinary instance of Somnambulism occurred in Stamford shortly after midnight on Monday last. Between twelve and one o'clock, Sergeant Harrison, while on duty at the lock-up, observed a person clothed in white walking towards St. Paul's-street. Supposing it to be some one who had assumed a disguise for the purpose of playing a joke, he walked up to the individual, whom he found to be the wife of Mr. J. Oliver, cabinet-maker, having nothing on her but her night dress. She was walking about with her eyes wide open, apparently awake, but in reality in a state of perfect somnambulism. She was taken home, which was close at hand, and her husband was aroused, by whom she was placed in bed. It appears that she got up, walked down stairs, unlocked the front door, and went into the street without either disturbing her husband or arousing herself; nor was she conscious of what had taken place when she awoke in the morning. But the most remarkable feature in the case is that, although she had been unable to walk without crutches or assistance for a year or two, she was, when discovered, walking as well as any other person, and without either the support of the wall or a crutch.—*Stamford Mercury*.

THE SUICIDE IN THE SPIRIT-WORLD.

We were in the company of three or four friends, engaged in conversation on miscellaneous topics, when one of the party, who was very susceptible to spirit-influence, was suddenly and powerfully made aware of the presence of a person to us invisible. The unseen visitor introduced himself as a professional gentleman who had committed suicide in a neighbouring State, two or three years previously,—appealing to ourself for confirmation of the fact that such an event had occurred. We recollected the case, it having been casually brought to our notice at the time of its occurrence, though we knew nothing of the individual or of the cause of the act.

He then proceeded to say that he wished to state to us his experience in the

spirit-world, as a consequence of the rash deed by which he had ended his mortal career. Obtaining permission to do so, he went on to give us one of the most appalling narratives to which our ears ever listened. Our pen, at this late day, can do little justice to the fearful description; but its main features were too deeply imprinted on the memory to be soon obliterated.

He stated that difficulties and embarrassments of various kinds, which he now considered very trivial, had hedged up his earthly path, and having no clear and well-considered ideas of a future life, he came to the cowardly resolve to "shuffle off the mortal coil," thinking thereby to escape a "sea of troubles." But bitterly had he repented this resolve! At first, on awakening to consciousness in the other life, and finding that he was himself, and free as he supposed, from all the trammels of earth, he was overjoyed at the change. But he could not be happy alone. He longed for companionship. He sought the company of former friends, with whom he had associated in the earth-life, expecting to be greeted by them with congratulations and joy. But how keen was his disappointment when he saw that, instead of a joyful welcome, all bent upon him eyes of compassionate sorrow. No words of reproach or denunciation were pronounced; all spoke kindly and tenderly to him; but every tone and every look seemed to say, "You are an intruder here; you have come uncalled; the joys of this sphere belong not to you."

He felt the justice of the unspoken rebuke. Conscience now awoke from her slumbers. He began to see the fearful wrong he had done himself, by thus anticipating Nature's processes and contravening the laws of God written in his own being. Stung by remorse, he was compelled to flee from the society of the good, and next sought sympathy with those equally criminal with himself. But here, instead of sympathy and condolence, he met with only jeers and ridicule, and fiendish exultation that another had been as foolish and as wicked as themselves. He endeavoured to flee also from their society, but was pursued with taunts and jeers, and shrieks of malicious laughter. Go where he would, and strive as he might to conceal his true character, he was at once recognized as a suicide. Indeed, it ever seemed to him that *the mark of the rope was still about his neck*, proclaiming his shame and guilt to every beholder. And worse, a thousand times worse than all this,—even though he might escape from the torturing observations of others,—even though rocks and mountains were to fall on him and hide him from their sight,—he had found it *utterly impossible to escape from himself!* Ever ringing in the ear of his inner consciousness were the fearful words,—"*You are an intruder! a coward! You have no right to be here!*"

In this awful condition of darkness and terror, of shame and remorse, he had worn away the weeks and months and years which had elapsed since the commission of the rash deed which had plunged him in this night of horrors. Recently a gleam of light had dawned upon his vision. The thought had been awakened that possibly he might do something to save others from so fearful a fate, or to elevate those who had become involved with him in the same crime; and a hope had sprung up, under encouragement from higher beings, that in thus exerting himself for the good of others he might in time atone for his error, and

do something to remove that terrible brand which his own hand had placed upon his neck.

This impressive recital, of which we have given but an imperfect idea, was concluded with a most earnest appeal to those present, *under no circumstances whatever, to think of suicide as a relief from earthly troubles.* Better, said the invisible messenger, to endure any and all hardships,—to bravely meet and surmount all difficulties, or fall nobly beneath them doing your best,—better to suffer obloquy, contempt, misappreciation, persecution, starvation even, maintaining the integrity of your own soul, and thus securing the sympathies and compensations of the universe of good,—than by your own act to rush prematurely upon another state of existence, and thereby cut yourself off from those sympathies and compensations.

This lesson was not only solemn and impressive, from the obvious earnestness of the speaker, but its argument seemed overwhelmingly conclusive.

At its close, we inquired of the expected visitor what had drawn him to that company, and why he had urged upon us so unusual a subject. "Because I saw that the lesson was needed!" was the startling reply. Afterwards one who was present, and of whom such a thing would have been least suspected by any friend, confessed to us in private that suicide had been seriously meditated for some days, and that preparations for the deed had been nearly completed,—but that this fearful recital had given him strength sufficient to banish all future thought of it from the mind. That tempted one, then borne down under private griefs which seemed insupportable, thus timely warned and strengthened by a kindly messenger from the invisible realm, is still among us, a happy, trustful, patient and most useful laborer,—thankful, even, for the sufferings which then seemed too great to be borne, but which are now yielding the "peaceful fruits" of a truer life.—*Spiritual Age.*

SPIRITUALISM AND MESMERISM:

The following is extracted from a private letter and we regard it as being too valuable to be interred amongst our pile of correspondence. The writer, after alluding to the service done to the cause by our excellent friend Dr. Ashburner, says:—

"The truth of Mesmerism I have had proved to me by personal experience in several ways since I became a Spiritualist; I will mention a little of my experience therein, though it is only a little, yet it will be sufficient for you to perceive the connection between these

Two Glorious Truths.

"In the beginning of this year, I had occasion to go to a circle, about a mile from Dudley. It was a very cold night, and I caught cold in the left side of my face which pained me very much. I got home as quick as possible and went to bed: it got a little better, and I went to sleep. At 12 o'clock I was awake by the rain; and soon after I heard, as it appeared to me, some one whispering the following words in my ear, 'You tell people to ask for what they want.' Well, thought I, what does this mean? 'Ask for what you want.' I suppose it

means that I should pray inwardly to the Father of all goodness that he would relieve me from this pain. I did so, and then another whisper came, saying, "Pass your hand down the side of your face a few times,"—which I did, and the pain ceased.

Since the above, my eldest daughter, who generally has bad health, caught cold, and it settled in her face and gave her a great deal of pain: there appeared, on the side of her face, a hard substance, about the size of a small egg. I felt very sorry for her, and I thought I would try to relieve her by making a few passes to remove the pain; and, while doing so, I felt a tingling at the tips of my fingers, as though I was drawing the pain out. The thought came into my mind that I would sooner have it myself than she should be afflicted with it, for she had enough with her regular complaint and I was better able to bear it than her. That instant I felt a pain in my face, and a substance begun to form itself, which, in the morning, I found to be as large as her's, though the pain was not so bad. My daughter's pain instantly left her, and the substance was gone before the following night from both of us.

On the 4th of March last she had been having a vapour bath, and for fear she should get uncovered after she got to bed, I sat in the room with her to watch. I took up the *Educator*, a spiritual work which I had, a day or two previous, received from London. While I was looking at it, a voice, in a whisper, told me to make a few passes over my daughter's face. I wondered at this, for I was not a mesmerist, and should not know what to do if she should go into the mesmeric sleep; when the voice came again, and said, "*Go and make the passes.*" I instantly obeyed the invisible agent, and commenced making the passes over her head and face, when, to my great surprise, she closed her eyes and went to sleep. I soon lost sight of her face, for she was enveloped in the nervo-vital fluid, and while I was looking at the fluid, I saw on the pillow, by her side, a shadow, the form of a head and shoulders of a man or woman, and as soon as my eyes rested upon it, it passed over my daughter and I lost it. Instantly three raps came on a table, about a yard or so from me. I then asked if it was a Spirit that made those raps, and it answered by three more raps, meaning Yes. I then asked if it wished to communicate to me through the alphabet, and two raps came, meaning No. I looked towards the table, wondering what to do next; presently I felt as though I was going to fall through the floor; then the clock in the room struck four times and stopped; although the time by the same clock was twenty minutes past eleven. This, to me, was very strange, for it appeared to me as though the Spirit passed from my daughter to the table, and from the table, through me, to the clock, to convince me that it was spirit power. I then went to my daughter and found her still asleep (for to tell you the truth I began to be alarmed). I had heard of reverse passes, therefore I made a few, and she awoke, to my great delight, for I was afraid I could not wake her. I asked her if she had heard the raps &c.; but she said she had not heard them for she had been asleep. This proved to me a connection between Mesmerism and Spiritualism, and I am satisfied that there is some great meaning attached to this, but I have not yet learned what it is. * *

Dudley.

T. Duffin.

SPIRITUALISM IN KEIGHLEY.

On Sunday, July 17th, the Christian Spiritualists held a Love-feast in accordance with a request made by their spirit friends. The audience was pretty numerous and very orderly. Each one seemed to be delighted with the opportunity given for any one to explain where Spiritualism had found them, to whither it had led them, and what are their hopes and the grounds of their hopes for the future. We trust many such meetings will be held.

The members meet to receive communications every Sunday morning at Ten o'clock; and at two in the afternoon, divine service is conducted; generally the discourses are given in the trance state. In the evening, meetings are held at private dwellings. Several meetings are also held during the week—Wednesday evening being specially devoted to obtaining communications &c. At one circle, of which the writer is a member, a communication is being received which seems to bear so immediately upon the present revivals that we are tempted to give it insertion as far as it has been received.

COMMUNICATION.

Onward! still onward, is yet our motto, and must be yours too. The great battle for truth, unclouded by the "isms" and "isms" of earth, as well as the continuous range through the spirit world, is yet incomplete. The great enemy—Self-love,—will indoctrinate itself into every effort that you or we may make for our individual emancipation; and it is only through careful, prayerful watchfulness and perseverance, that we can ever expect to emancipate ourselves. So long as we listen to that tempter's snares, we shall always find ourselves dragged along paths which leads to misery. Thousands of Spirits in the spirit-land are daily discovering their awful mistake: and it is here necessary that I should remark that Spirits in the spirit land often drag along with them many of the inhabitants of the earth sphere; and when they discover the error of their ways, they make a desperate effort to extricate themselves, and by so doing, they not unfrequently create a strange commotion upon earth, a kind of frenzy or fanaticism, which it is easier to muse upon than to describe.

Calm thought, serious judgment, prudent effort, are suddenly swallowed up by the maniac's rage while clamouring for escape.

To give you a picture of the commotions which agitate the spiritual world at the present time, I will liken it to a large concourse of people journeying in pursuit of some sacred or longed for spot; but who, through carelessness, have strayed in a wrong direction; and, in their wanderings, find themselves in a land full of pit-falls; inhabited by wild and ravenous birds and animals. Suddenly they discover their error, and, without a moments consideration as to how, or to whither they must flee, they start off in confusion; intercepting one another by their irregular and misdirected flight. You behold them treading down, or leaving behind, the feeble and helpless, while the efforts of the strong are so foolishly directed that an escape to the path of safety, to any of their number, becomes a matter of accident and not the result of careful serious thought. From a picture of this kind you may, by contemplating it, learn much of what is going on in the spiritual world, and which is now extending in general outbursts from where

to shore among men in the natural world. Such events must occur in the very nature of things. Wherever danger is apparent, safety will be the result. But it is not in a state of confusion like this that you must look for a calm and well directed effort. If we, for illustration, take a captain with his vessel when skimming the briny ocean; behold him in the midst of danger, and there you see every effort put forth to escape some awful catastrophe; maybe that he is forcing his way in the very opposite direction to that to which he had started and where he intends to land; but it is present danger which calls for the effort; and though good for the moment, yet it is the reverse of his destined course: so it is with these outbursts both in the natural and spiritual world. The alarm is natural and the effort is natural. But it is not to this state of confusion that you must look for guidance; rather ought you to be prepared,—and so ought we, to endeavour to guide all we can out of the confusion.

So long as there is an erring spirit in the spirit world, so long will there continue to be these ruptures on earth.

The more sensual a spirit is in its nature, the easier does it become allied with men in a sensual state: and thus it is that you frequently find the most sensual characters on earth to be most liable to be affected by these outbursts. These are the beings whose affections have been controlled by sensual spirits, and these spirits having discovered their danger, begin to flee for safety and thus operate more effectually for the time, upon man.

What then is our duty in reference to those events? Shall we, like Cain of old, exclaim, Are we our brother's keeper? or, like the priest and Levite, pass by our wounded brethren? Is it not clear that counsel is needed; but how much more clear must it be to you, that before you can see clearly the mote in your brother's eye you must take care that you have no beam in your own? Before you can raise your brethren, you yourselves must be elevated. Before you can lead them with safety, you must first possess yourselves with lamps well trimmed to lighten your path. The blind must not lead the blind or both will be in danger. We have already told you from whom spring these ever recurring outbursts upon earth: we have already, in some measure, described their state, from which will be apparent a multiplicity of wants; and, while we in the spirit world are using our best endeavours to enlighten, to instruct, and to lead aright our fellow beings on this side the grave, we earnestly entreat you to bestow a similar effort for the good of these affected on earth. Seek to comprehend the nature of these upheavings and their tendencies; then bend your efforts to guide and direct the erring into the paths of safety; and, by striving to bless your fellow-man, you will increase your own happiness.

MORE BURNT FINGERS.

The last we hear of our eccentric friend, P. B. RANDOLPH, is, that recently he traveled ten miles on foot to attend a lecture on Spiritualism, by Mrs. Felton, at Pratt's Hollow, N. Y. Mrs. F., in consequence of a delay of the cars, failed to arrive at the appointed hour; when a Methodist clergyman seeing Mr. Randolph

present, and remembering his famous "recantation," urged him to take the stand, with the expectation that he would effectually demolish "the delusion." He reluctantly consented, and proceeded to argue the fact that "Immortality is demonstrated by modern Spiritualism." He was interrupted by the clergyman, who exclaimed, "I thought you had recanted, and here you are preaching up the very thing you denounced in the New York *Tribune*! I thought you were a convert to Christianity!" Randolph assured him that he had not read the *Tribune* speech very carefully, or he would have seen that he considered *true* Spiritualism the very essence of Christianity. It was only the false, the humbug, the fanaticism and machine-mediumship that he had renounced. "I'm sorry that I asked you to speak, for you will make more converts than forty mediums!" was the rejoinder of the Methodist, who probably felt quite as much *elated*, as did the Boston *Courier* after Mr. R's appearance in this city. We learn the above from a correspondent of the *Banner of Light*.

"EVIL SPIRITS"—HOW SHOULD THEY BE TREATED?

The following quotation is an extract from a late number of *Arthur's Magazine*:

"From the beginning of that insane infatuation, mis-called spiritualism, we have, at intervals, lifted a voice of warning against it, and in terms that no reader could mistake, denounced it as an evil and dangerous thing. We gave to the phenomenon sufficient attention at first, to enable us to decide upon its origin and tendency; and from that time no phase thereof presented itself, which in any way, caused us to waver in opinion. All we heard, saw, and read, was but corroborative of our original conclusion; that evil spirits were operating more intimately on human minds, producing delusion, infatuation and insanity; and that to come, voluntarily, within the sphere of their influence, was one of the most dangerous experiments to which any one could subject himself."

"I should most respectfully ask T. S. Arthur who he imagines these evil spirits to be; about whom he speaks so knowingly? Were they not once his human brethren? And if so, I should like to know, if some of them, perchance, may not have been his relations, more or less remote. If not *his*, they must be *some person's*. How many of them does he suppose were once inhabitants of Pennsylvania, or of his own city of "*Brotherly Love*?" They must have lived *somewhere on earth*, and he, in common with all other Christians, labored and prayed to make them better while here—and a noble work has he done in that direction. Having read his *Home Gazette* and *Home Magazine* for many years, and his other writings, I can bear a good testimony to brother Arthur's usefulness in this respect. Why, I would ask him, has the fact of their having passed into the the next life occasioned him *suddenly* to lose all sympathy for them? Is he now *afraid* of them? Missionaries often go among heathen so ignorant and degraded, that they risk being murdered and perhaps *eaten*; yet they go *bravely* in the commendable cause of blessing their fellow creatures. Miss Dix went amongst the most hardened Penitentiary convicts for their good, with a stout heart, trusting in God. Did *Jesus* fear to encounter the evil spirits of his time, either in or out of the body?

Did he not descend to the lower earth to preach to the spirits in prison? Suppose Mr. Pease had feared the drunken rowdies and abandoned desperadoes of the "Five Points," where could have been that immortality of honor in which his name is consecrated for all ages?

This want of sympathy with the degraded and fallen, did not mark Christ's life, nor has it been a characteristic of the most noble and heroic missionaries and martyrs. It was a trait of the self-righteous "scribes and pharisees," whom Jesus often rebuked.

Again we would ask in all earnestness—Who are these evil spirits? Suppose it should be found to be those whose neglected and uncared-for childhood constituted the sin and reproach of the society in which they lived. How much early neglect, and grinding oppression, and cruelty, and injustice, and want of all human sympathy and fellowship, think you, has it taken, to make them what they are? I for one would propose a missionary society for these evil spirits. Let us all *renew* our *old sympathy* for our evil brethren—which death has so unaccountably and strangely broken. Who will join this benevolent mission? We struggled and prayed for them on earth—why should we curse and abandon them now? Suppose our belief that God had done so, should turn out, upon *further investigation*, to be a *dreadful mistake*, after all—born of our poor human pride and self-conceit?—In what a ridiculous position would it place us before God and the angels, and even in the sight of our erring fellow mortals?

Our intercourse with evil spirits *may* be dangerous and perilous, as Mr. Arthur supposes, but what noble heart, putting his trust in God, would not encounter all this, in a good cause?

This very danger, and pressure of evil spirits about our world, and upon humanity, is it not, if real, a call, "trumpet tongued," from God himself, upon all the good and true of our race, not to permit any further augmentation of their numbers from this life—and to take prompt measures to mitigate the malignity and evil of those already there? Let us face this new danger, like brave, true men, and see how we can avert it. Let us discover our duty in this behalf.

Our American nation has been at great pains and expense to open up intercourse with China and Japan, that we may civilize and enlighten this portion of our race. And, behold, God has permitted an intercourse to be established, at our very doors, with innumerable millions, hitherto separated from us by a dread, impassible gulf. They are brought thus again within the reach of our love, our sympathy, our kind acts, and our useful instruction. This great universal movement *cannot be "disorderly"*—the hand of God is in it for a great purpose. Let us be careful that our pride, or ignorance, or self-love, does not blind and mislead us from the path of duty, under these new and altered circumstances. I was formerly a zealous Swedenborgian, but I now believe all our highest and best interests are identified with, and being carried forward by Modern Spiritualism.

New Brighton, Beaver Co., Penn.

C. H. H.

REVIEW. *Midsummer Mornings' Dream*, By F. Starr.

London: John Wesley & Co., 54, Paternoster Row. E. C. Price 5s..

This work comes before us as a "Revelation" and the author or medium through whom it is given, in his preface, says, "I therefore commend my work

to the world generally (for it affects every mortal being on the face of it)." We are disposed to notice this work, as well as a second volume, entitled "The Vision of Midsummer Mornings' Dream," more at large, for two reasons: First, because the price of those works are beyond the means of many of the working classes; and, secondly, because of their spiritual character.

To our own mind, there is evidence of an overruling providence even in the price of these works. Had they been issued in a cheaper form, it is possible they might have met with adherents, who, without comprehending the grand uses of such marvellous productions, might have fixed on some figurative language employed and thus brought the whole into contempt before they had had that careful perusal by better qualified minds, which, by the list of subscribers, we infer has already taken place. In alluding to their spiritual character we do not wish it to be understood that Mr. Starr claims to be a medium in the sense in which we usually make use of that term, (though we certainly think it very appropriate to him). On the other hand, he in 1856, issued a pamphlet containing many extracts from his works, and by its cheaper form intended to reach the working classes, in which he makes the following allusion to modern Spiritualism. He says,—"I wish it to be understood that I am neither an advocate of nor an apologist for such a species of divination, for to seek such information is to my mind both idolatrous and contaminating," and on another occasion he speaks of it as calculated "if possible to deceive the very elect." We are so much accustomed to such insinuations that we can allow them to pass for what they are worth.

Mr. Starr gives a detailed account of what seems to have no connection with the message he is instructed to bear to his fellowmen, though these details really serve a two-fold purpose. First, they refute a calumny which seems to have been in circulation, viz., that he was laboring under "an over wrought brain" and some went so far as to say it "was neither more nor less than '*delirium tremens*,' occasioned by his manner of living"; and, secondly, they supply the reader with necessary information as to the fitness of the instrument for the work to be accomplished.

That Mr. Starr was led by his invisible guide to say and do queer things, is quite true; and that he was cast into a Lunatic Asylum is also true; but here comes the marvel of his productions. He gives us detailed accounts of how he received all his instructions from his invisible guide, and what was the conduct of himself, of the keepers of the Asylum, and of many of the inmates. What is generally considered real lunacy, is one who would be incapable of doing this; yet we happen to know a case in some measure resembling that of Mr. Starr's, having had it from the lips of the individual referred to who informed us (after their release) that what they saw and heard in that state seemed to them as real as any other event in their life, and that they knew how they had been treated and by whom whilst in that state.

But our readers will be ready to ask, How does Mr. Starr establish his claim to possess a "Revelation" to man. We will allow this invisible Spirit to describe its own character.

"*The Voice*" began.—I AM AN INVISIBLE SPIRIT—but stay; dost thou believe in invisible spirits? I have stood by thy side when thou hast with thy lips given utterance to the words, 'I believe, in one God, the Father Almighty, Maker of heaven and earth, and of all things VISIBLE and INVISIBLE;' and yet thou didst not believe in anything thou didst not see. I have heard thee often thus; dost thou now believe in things invisible? but remain still; ere I have done, thou wilt believe, I have no doubt."

(to be continued.)

THE THREE FLOWERS.

A PARABLE.

A white rose grew up by a running stream of pure water. Beneath its feet a cluster of blue violets looked up to the mild maternal heaven. A red rose grew beside them and overshadowed both, for it was sweeter than all. Its pollen floated like the golded sunrise, soft and warm, to melt into their unfolding calices. The three made one happy family, loving and rejoicing together. Each, contented with its own variety of beauty, flourished in its place. One earth sustained them; one blue sky lovingly overshadowed them; the same sweet airs made music, whispering in their leaves.

I heard a little fairy say, "Why cannot you people in the external world learn a lesson from the flowers? All the blossoms cannot be violets, and all the roses cannot be red roses. Why then expect the Lord's children, who as yet are only in natural good, to adopt the wisdom of those who are in spiritual good? And why, again, expect those who are simply in spiritual good to comprehend those things which belong pre-eminently to the celestial? Come, white rose, be good friends with the violets. They grow very near the earth, but they yield a sweet incense, even to the feet that trample upon them. And scorn not, little violet, the white rose, because looking up you see only the green leaves of the calyx. On the other side, which you see not, is the pearly corolla, glistening with shining morning dew. And you, beautiful white rose, recollect that there are other hues of light and other varieties of fragrance beside thine own, for He who made thee white, colored the red rose from His own heart." So I heard the little fairy say.

His tiny wife, whose name was Mignonette, then advanced to me, and she said, "A violet is never one until it is very sweet. When you find a flower in the meadows that has no fragrance, it pretends violet and is but a miserable johnny-jump-up. Queen rose, whether she is white or red, is so sweet that there is not a little wind-spirit but that drinks fragrance from the cup that she holds up to the sunshine or bends to the earth, all streaming with light and fragrance and happy love. Those white and red things that say they are roses, because their leaves look like them and their seed-pods have the same shape, are poppies, and they poison the air."

"Good Mr. Teacher, there are three kinds of Christians, and each is real. They receive and they distribute respectively the goods and truths of the Natural, Spiritual and Celestial Kingdom of the Father, and they will all agree in loving union, as the red rose with its sister white rose and its little brother violet. There are a great many johnny-jump-ups, who think they are violets, and a great many poppies, who would fain call themselves roses. But there's a little bird, whose name is charity. You call his correspondence a hummingbird. He is to be found where the flowers are the sweetest. His wings are all sparkling as if with fairy diamonds and amethysts and rubies. That little bird will help you to discriminate. He drinks his life from the honey of a good man's heart. Where you see the charity birds you will find the fragrant and immortal flowers,"—*Herald of Light*.

HEAVENLY DANCES.

WORDS TO SPIRIT-MUSIC,

BY JOHN LE GAY BREBETON, M. D.

Earth sees not that heaven is over her spread,
 But hugs her own darkness and turns from the Lord :
 In the midst of the cornfield we perish for bread,
 We blink at the truths of the Word.

The poor have no refuge but railing at chance,
 The rich in their impotence tremble at death ;
 While the Spirit, the Word, and the Universe dance,
 Like a pulse to the life-giving breath.

And angels in heaven whose music and mirth,
 Are changed into tears for the soul-killing strife,
 That freezes their gifts as they fall to the earth,
 From the jubilant fountain of life,

Can weep, only weep, for the rich and the poor
 Who seek not, and know not, and love not each other ;
 Whilst Christ pleads in vain at each care-guarded door,
 For they know not the meaning of *brother*.

Give, give ! and the bountiful Spirit of love
 Shall scatter the dolorous legions of self,
 And thine be the limitless heavens above
 For the pestilent prison of self.

And care of thy heart shall no longer corrode,
 Each day shall bring forth its own flower and fruit,
 For Christ shall come in and shall bless thy abode,
 And nourish thy life at the root.

And love shall make labour a thing of delight,
 Thou shalt sing at thy work like a child at its play,
 And angels shall gladden thy vision by night,
 And attend thee with music by day.

For the Spirit, the Word and the universe dance,
 But here there is sorrow, and silence, and dearth.
 Look up, and thy deserts shall bloom in his glance,
 For the Lord is descending, O Earth.

Invisible to outward sight,
 The dear departed stand,
 Attired in robes of shining light—
 A calm and radiant band.—HARRIS.

SPIRIT THOUGHTS ON A "NEW BORN."

Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their Angels do always behold the face of my father, which is in heaven."—

OUR DIVINE SAVIOUR.

Welcome, dear stranger, welcome as a pledge
Of tender love, both mortal and immortal—
Yet is thy presence a great mystery!
For from what sphere doth thy bright spirit come,
And who hath breathed with loving power divine
Into thy little self, "*the breath of Life*"?
Art thou from those bright lands of Eon spheres,
Those pendulous Globes that roll in distant space;
Embryo Worlds that ages hence shall bloom
In ripened splendour, whose unfinished shores
Hold in their wombs the gradual quick'ning souls
The heavenly seeds, dropt by the great Creator
Into these mortal beds?—a little while
They flourish in their helpless innocence,
Binding the parents' hearts with chains of love
Soft, yet so strong in their endearing ties,
They in their parting drag the soul away—
"And yet their mission ended they must go."
It may be they are sent to bind the hearts
Of two estranged ones in a firmer knot,
Which being done, the weak and fragile Babe,
Too sensitive and pure to brave the world,
Flee like a Dove, finding no resting place
Of bush, or shady Tree, in the wild waste
Of troubled waters of this sin drowned earth
With weary wings, to its expectant Ark.
Or else in mercy they are snatched away
By jealous love, who will not idols brook.
Stern lessons to their sorrowing parents here,
To place their joys in heaven instead of earth:
These are the infant happy cherubim,
Who with their purple wings of softest down
Tipped with the rose's blush and fringed with gold,
Do minister the praise and prayers of saints
As daily incense in the Courts of Heaven:
Or if they are allowed to stay below
And act their part on this world's mortal stage,
To here begin their deathless destinies,
And fill hereafter higher planes of life
(Swelling the ranks of principalities,
Dominions, powers, and all the angelic host)
A tiny bud, sweet emblem of themselves,
Is kept behind to flourish in the bud,
Of the Almighty's garden of young souls;

scales of a material philosophy shall have fallen from men's eyes, and a new spiritual life shall animate the Christian church, a truer estimate of him will be formed; meanwhile, in any historical record of Spiritualism, however slight, his name, and the spiritual manifestations associated therewith must occupy a conspicuous place.

Though trained to the ministry, and anxious to labour in it, Irving was in his his thirtieth year and had received no call from presbytery or patron. He had preached occasionally, but so little to the satisfaction of his hearers that he got no second invitation. He had "an obstinate habit of standing on his own instincts"; he could not

"Narrow his mind

And to party give up what was meant for mankind"

He loved christian truth and preached it with all the zeal of an Apostle, with all the freshness and power of his original and energetic mind. Men missed in his preaching the customary inanities and conventionalities of the pulpit, and regarded him as a phenomenon that had no business there. He had resolved upon proceeding to the East, as a missionary for Christ, and had taken a farewell tour of his native Ayrshire, and was wandering in the north of Ireland, on the eve of carrying his missionary intention into effect, when a letter reached him from Dr. Chalmers—(who had heard him preach a sermon for Dr. Thomson of Edinburgh) requesting his immediate presence in Glasgow.

When Chalmers told Irving that he desired him for his assistant; Irving replied, "I am most grateful to you, sir, but I must also be somewhat acceptable to your people, I will preach to them if you think fit; but if they bear with my preaching they will be the first that have borne with it." He did preach to the Dr's. people, and was forthwith appointed assistant minister of St. John's, Glasgow.

Here he remained little more than two years, labouring faithfully in the ministry, especially the ministry of the poor. The Dr. found in him a zealous coadjutor in every scheme of christian philanthropy; and Irving revered him as a father. In after years Irving looked back upon this period of his life as among the happiest of his reminiscences; and, "it should be registered," says his biographer, "that Glasgow did not forget him; that by the poor in particular—his memory was long cherished; and that even to this day, he may be heard of with reverence and regret in the wynds and closes of that great and terrible city, whose religion is so ostentatious, and whose wickedness is so desperate."

He left Glasgow to accept an invitation he had received to become pastor of the scanty congregation meeting in London, at Cross Street, Hatton Garden; this proving insufficient for his large and increasing auditory; in 1827, a spacious and elegant church in Regent Square was erected for him by his congregation at a cost of £15,000. Dr. Chalmers preached the opening sermon.

It was in this church that the public manifestations of spiritual gifts occurred; but their modern revival, as there seen, did not originate in Mr. Irving's congregation, but with certain ladies at Port Glasgow, in the spring of 1830. When, Mr. Irving, whose mind by the study of Scripture had been prepared for those

occurrences, "heard of Scottish women speaking as did the twelve on the day of Pentecost, he suspected no travestie of that wondrous story, but felt only hope and thankfulness. He despatched an elder of his church to enquire into the thing, who brought back a good report, and found the tongues of flame sitting on his own wife and daughters. Still, not rashly, nor arrogantly, was the marvel proclaimed to the world. For some time, only in private meetings was the 'gift' invited to manifest itself. There, philological learning pronounced the utterances something more than jargon, and observation failed to detect imposture. Prayer-meetings were then held at 6. 30, every morning at the church in Regent Square, and were numerous attended. At these meetings exhortations would be uttered in the "tongue" by one person, and the interpretation chanted in English by another.* Warnings and predictions were sometimes given—the pestilence which invaded this land in the following summer, was distinctly predicted as a Divine Judgment."† On Sunday morning, October 16th, a "sister" burst forth in the open congregation with an utterance in the tongue. Mr. Irving calmed the 1,500 or 2,000 people who had risen in alarm; bade the sister console herself—for she had struggled with the power that had possession of her; and hastened her into the vestry of the Church there to give it speech—and expounded to the congregation the xiv chap. of the first epistle to the Corinthians, as explanatory of the occurrence. In the evening, a "brother" produced even greater excitement than the morning speaker; and in the course of the week all London was talking of this new phase in the career of its popular preacher. The "unknown tongues" continued in the church, and other "utterances in the spirit," were also given; and remarkable cases of healing by spiritual power occurred. Mr. Irving, at urgent request, contributed to Fraser's Magazine a recital of "Facts connected with the Recent Manifestation, of Spiritual Gifts"; and a new Quarterly Magazine,—*The Morning Watch*, was instituted, in which the facts and philosophy of the question was discussed. From the papers supplied by Mr. Irving to Fraser's Magazine we select some of the more remarkable pas-

* "He who spake with tongues in the Church did nothing else than utter words, unknown alike to himself and to all the people; and there was needed therefore another, with the gift of interpretation. The one did, as it were, dream the dream of Pharaoh, which went from him and was not known; the other, like Joseph, did receive the interpretation thereof direct from God. As the speaker spake the unknown words, the meaning thereof rose upon the interpreter's heart, and the proper native words came upon his lips. But he was all the while as ignorant of the foreign words as the utterers and the hearers of them. It was a spiritual gift, and not an act of translation from one tongue into another. . . . These two collateral and co-efficient gifts, thus exercised are profitable for bringing messages direct from the Spirit, without any possibility of being curtailed or exaggerated in the utterance of them; for he speaking in a tongue knoweth not a word he speaketh, and he interpreting knoweth not what is to follow, and being taken together, they form an entire check."—IRVING.

† EDWARD IRVING: A Biography. By Washington Wilks. A book to which we are indebted for many of the statements in this Article.

sages. First let us notice the solemnity, and the sense of responsibility under which this narrative was written.

He tells us that he writes "faithfully to narrate what hath come under my own eye, or been brought to my knowledge from the most certain and authentic sources. I am writing a record of the workings of God for the eye of a most unbelieving generation, who would fain persuade themselves that God hath forsaken the earth, and left it to be managed by infidel statesmen, false hearted churchmen, and lying prophets; but they are all my brethren, and some of them may, by God's grace, be delivered from the snare of Antichrist by what I write: therefore I will write as if speaking it from my own pulpit with the single love of truth in my heart and the fear of God before my eyes."

"Since ever I read the word of God for the building up of my own faith, I have never ceased to believe that the spiritual gifts and the spiritual office bearers, as they are enumerated in scripture, (1 Cor. xii 4—11; Eph. iv 7—17; Rom. xii 6—8; 1 Peter i. 1, 10, 11, &c.) together with the various supernatural methods of operation recorded in the Gospels and the Acts of the Apostles are not accidental and temporary occurrences of a miraculous kind, for certain special ends and occasions, but substantial and permanent forms of operation proper to the Holy Ghost, and in no wise to be separated from Him, or from the Church, which is his chosen residence and temple, the 'body of Christ' and the 'fulness of Him who filleth all in all.' With this faith firmly rooted in my heart I did not doubt that the only reason for the disappearance of those endowments from the visible church, or rather from the face of her history, was the evil heart of unbelief, and the hiding of the 'light of the world' under 'the bushel' of human systems and ordinances, and the 'burying of our talent in the earth' of the natural man."

"Being occupied with the ministry of these two great truths—Christ's union with us by the one flesh and our present union with him by the one Spirit—I had not made sure to my own mind, nor taught my people to look or to pray for the restoration of the spiritual gifts, but confined myself to the confession of our sins and the sins of our fathers for which they had ceased, and to the bewailing of our low and abject state before the Lord. Thus we stood when the tidings of the restoration of the gift of tongues in the west of Scotland burst upon us like the morning star heralding the approach of day, and turned our speculations upon the true doctrine into the examination of a fact. . . . I did rejoice with great joy when the tidings were read to me, coming through a most authentic channel, that the bridal attire and jewels of the church were found again. . . I felt it to be a matter of too great concern to yield up my faith to any thing short of the clearest evidence, and at the same time of so great importance as not to leave a stone unturned in order to come at the truth. I had the amplest means of obtaining information; first from eye and ear witnesses, men of reputation, elders of the church; then from many of the most spiritual members of my flock who went down to see and hear, and finally from the gifted persons themselves."

He then enters into a detailed account of the spiritual manifestations at Port

Glasgow, which we omit for the present as we intend to make these occurrences the subject of a separate article.

The gift of tongues which was manifested in Mr. Irving's church, and of which he goes on to speak, was regarded by him as identical with that poured out on the day of Pentecost, and manifested abundantly in the early Christian Church. In a paper by him in the *Morning Watch* (Vol. iv.) he exposed and refuted the popular erroneous notions of this gift, and displayed its true character. The fundamental popular error pointed out by him is, "that the gift of tongues was a supernatural faculty of using languages, conferred upon the Apostles and other primitive preachers of the gospel, for the purpose of expressing their mind to the people to whom they came, in consideration of their want of learning, and to supersede the delay of acquiring so many tongues as they are believed to have preached in, and to expedite the spread of the gospel. Now, however much this notion may have prevailed in modern times, it is most certain first, that it hath no foundation in Scripture, and can easily be shown from Scripture to be utterly erroneous; next, that it was not held by the early Greek commentators and fathers of the church; and, lastly, that exact students of the subject in modern times, as the learned Ernesti, have also rejected it.*

We have no space to follow Mr. Irving's reasonings and abundant citations from Scripture; but he concludes that though the gift of tongues may have included the speaking in known languages, as on the day of Pentecost, and on other occasions among the early christian disciples, and sometimes also in his own church; yet, that this was not uniformly, or even generally the case. The "tongue" was a sign of the presence and operating energy of the Holy Spirit; designed, not for the conversion of foreigners, but as a witness to the church, and for the edification of its members.

"It is the essence of the tongue that it should be unknown; and the definition of it is 'He that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth him' (1 Cor. xiv. 2.) If it were understood by the speaker or by the hearer, it would not serve its end of proving that the speaker is not man, but the Holy Ghost. For if he understands it himself, then it is he

* See his *Opuscula Theologica*. A very different writer from Ernesti,—Dr. Middleton,—comes to the same conclusion. He says "The gift of tongues was not of a stable or permanent nature, but adapted to particular occasions, and then withdrawn again as soon as it had served the particular purpose for which it was destined. And here we see the vanity of that notion which is generally entertained about it, that from this first communication of it to the apostles it adhered to them constantly as long as they lived, so as to enable them to preach the Gospel to every nation through which they travelled, in its own proper tongue: a notion for which I can not find the least ground in any part of Sacred Writ, but many solid reasons to evince the contrary." In a previous passage of the same Essay, after having quoted many authors to shew that the real purport of the gift was not for the converting of heathen nations, but merely as a sign; he adds, "It is evident, then, that the chief or rather the sole end of this gift of tongues, was to serve as a *sensible sign* that those to whom it was vouchsafed were under a divine influence, and acting by a divine commission."

who may be using it; if others understand it then he may have learnt it; and this would draw suspicion which would militate against the end of God; which is to show, that not the person or speaker, but the Holy Ghost, fills the spirit of the person; filling his spirit but not touching his understanding; so as that he himself is edified, but incapable of edifying others, until the Holy Ghost having given on the sign of his personal presence and agency begin to speak in the native tongue. While the unknown tongue is uttered, he edifieth himself, but not others; while the native tongue is uttering, he and all that hear are edified alike. But while it is of the essence of the tongue, in order that it may be a sign, that it should be unknown, just as of a miracle it is of the essence that it should be supernatural, there must be added to the tongue words intelligible, either from the same mouth or from another, in the way of interpretation, in order that the end of all signs, which is edification, may be accomplished. And so at Cesarea they not only spake with tongues but magnified God; and at Ephesus they spake with tongues and prophesied. And so it is in these days. Of the hundreds of manifestations which I have heard, there have been a few without the introductory sign of the unknown tongue, but there never was one without the main substance of testifying to Jesus, and exhorting to holiness in our own tongue. . . . Those who speak in the tongue always declare "that the words uttered in English are as much by power supernatural, and by the same power, supernatural, as the words uttered in the language unknown." But no one hearing and observing the utterance could for a moment doubt it, inasmuch as the whole utterance, from the beginning to the end of it, is with a power and strength and fullness, and sometimes rapidity of voice, altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind evidently supernatural. There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never seen. There is a march, and a majesty, and a sustained grandeur in the voice, especially of those who prophesy, which I have never heard even a resemblance to, except now and then in the sublimest and most impassioned moods of Mrs. Siddons and Miss O'Neill. It is a mere abandonment of all truth to call it screaming or crying; it is the most majestic and divine utterance which I ever heard, some parts of which I never heard equalled, and no part of it surpassed, by the finest exhibition of genius and of art exhibited at the oratorios in the concerts of Ancient Music. And when the speech utters itself in the way of psalm or spiritual song, it is the likest to some of the most simple and ancient chants in the cathedral service; insomuch that I have often been led to think that those chants, some of which can be traced as high as the days of Ambrose, are recollections and transmissions of the inspired utterances in the primitive church. Most frequently the silence is broke by utterance in a tongue, and this continues for a longer or shorter period, sometimes occupying only a few words, as it were filling the first gust of sound, sometimes extending to five minutes or even more, of earnest and deeply felt discourse, with which the soul and heart of the speaker is manifestly much moved, to tears and sighs and unutterable groanings, to joy and mirth and exultation, and even laughter of the heart. . . . So far from being unmeaning gibberish, as the

thoughtless and heedless sons of Belial have said, it is regularly formed, well pronounced, deeply felt discourse, which evidently wanteth only the ear of him whose native tongue it is to make it a very master-piece of powerful speech. . . . But say they, of what use to listen to that which we understand not? The answer is manifold : to him who uttereth it it is very useful ; for ' he that speaketh in a tongue edifieth himself,' through the speech, ' though the understanding be unfruitful ;' and thou oughtest to rejoice in thy brother's edification, especially if in a few seconds or minutes he is about to edify thee with a message from God. Useful, brother?—It is most useful for thee, in order to get the better of thine unbelief and irreverence—to abate thy trust in thy understanding, by showing thee a thing which it cannot enter into—to make thee feel and acknowledge a present God speaking by his Spirit—to make sure unto thee the union of Christ with his people, speaking in them and by them, not as empty instruments, but as conscious spiritual creatures. Ah me ! it is the standing symbol of the ' communion of the saints and of their fellowship with the Father and the Son,' not by means of intelligence, but by means of the Holy Ghost. But because intellect cannot grasp it, intellect would dash it to the ground, and deny that there is a spirit in man deeper than the intellect—that there is a Holy Ghost binding God to Jesus and Jesus to the Church, and the church with one another, and back again to God. The unknown part of the discourse is the symbol of the fountain secret, unseen and unknown—the known part of the stream, which issues from the fountain to cherish the life of all creatures. Doth a man refuse to drink of the clear flowing stream, because he knows not the hidden and secret cavern within the bowels of the earth from which it flowed out? Ah ! what a miscreant (misbelieving) generation it is, and what misdeeds they have done under the sight of these sorrowful eyes ! I have seen God's mysteries gazed on and laughed at, God's gentle and intreating voice set at nought—all because it issued from a fountain of unknown speech which they could not understand. In their ignorance they understood not that all which is known issueth from the unknown, in order that all knowledge may lead us to all worship."

" When I am praying in my native tongue ' said one of the gifted persons to me, ' however fixed my soul be upon God, and him only, I am conscious to other thoughts and desires, which the very words I use force in before me. I am like a man holding straight onward to his home full in view, who, though he diverge neither to the right hand nor to the left, is ever solicited by the many well known objects on every hand of him. But the moment I am visited with the spirit and carried out to God in a tongue which I know not, it is as if a deep covering of snow had fallen on all the country round, and I saw nothing but the object of my desire and the road which leadeth to it. I am more conscious than ever to the power of God. He and he only is in my soul. I am filled with some form of the mind of God, be it joy or grief, desire, love, pity, compassion, wrath or indignation ; and I am made to utter it in words which are full of power over my spirit ; but not being accessible to my understanding ; my devotion is not interrupted by associations or suggestions from the visible or intellectual world. I feel myself, as it were, shut in with God into his own pavillion, and hidden close

from the invasions of the world, the devil and the flesh.' In these few words the mystery and the end of the gift of tongues are accurately set forth."

"In the same breath, in perfect continuance, sometimes in constant sequence, as word followeth word in common discourse, sometimes with such a pause as a speaker makes to take his breath, the English part flows forth in the same fulness, of voice, majesty of tone, and grandeur of utterance. This is that with which we have properly to do—God, and the speaker with the other: and as God speaketh in the church for edification, this is always the largest part, four times or ten times, or even twenty times as much being known as is unknown. The unknown is, so far as concerneth us, the sign that the known is the message from God, prophesying (preaching) under the power of the Spirit, speaking as one is moved by the Holy Ghost, and not any offering of the enlightened and pious mind for the benefit of the brethren—that it is Jesus—the Head of the Church, occupying the speech, and using the tongue of his servant, to speak the things which he desireth at that time to be spoken and heard. Wherein the person is not used as a trumpet merely for speaking through, but as an intelligent, conscious, loving, holy creature, to be possessed in these his inward parts, and used by the Lord of All, the indwelling Head of the Church. . . . This operation of the Holy Ghost is very wonderful to behold: the fulness of the mind and heart, the rapidity of the utterance, the difficulty and sometimes struggling of the organs to get disburdened of it, are not more demonstrative of supernatural agency, than is the matter uttered demonstrative that this agency is that of the Holy Ghost. Such depths of doctrine, such openings of truth, such eagle-glances into the mind of God, such purity of love, such earnestness of exhortation, and, in one word, such heavenly exultation of spirit, heard I never from men's lips, as I have heard from those speaking in this manner by the Holy Ghost."

"If it be true, as the Scriptures teach, and all orthodox divines have ever held, that there is a real union by the spirit between Christ and his Church, after the union between the head and the members, which did manifest itself in the primitive Church by the fellowship of his holiness and love, and mind, and power; then, as this union dependeth not upon time, place, and circumstance, but is spiritual, and essential to the Church, the wonder is, not that there should in our day be the like manifestations of Christ in the body as there were in the apostolic times, but that they should ever have ceased: and I feel assured, that, if the Scriptures are to be taken as the rule of christian faith and the principle of all christian argument, the burden of proof lies upon all those who maintain they were not intended to continue, and not with those who expect and believe in their revival, for the word of God beareth one, and only one, testimony, which is, that the gifts of the Spirit are as much the property of the Church as are the graces; nay, that these two are not separate the one from the other, but the outward and inward forms of the same indwelling Christ. Wherever the gifts of the Spirit are mentioned in the Scriptures, they are spoken of as part and parcel of the Church's endowment, until the time of her perfection come, and never divided from those moral and spiritual graces which all confess to be of a permanent endurance. For example, in the institution of Christian baptism, the gift of the

Holy Ghost, which Christ had entered into by going to the Father, and shed down upon the disciples in the form of cloven tongues of fire, is promised as the end and reward of that Holy Sacrament, in connection with repentance and remission of sins; the baptism of the Holy Ghost for speaking with tongues, and prophecy, and other supernatural manifestations of power, no less positively than the other, is held forth to all whom the Lord shall call to the knowledge of his Son."

"If the Christian church be baptized into the thing which took place on the day of Pentecost we should expect to find that same thing everywhere to be acknowledged in her throughout the Apostolic writings. And so it is. After the Church of Jerusalem which was baptised by Christ himself into the heavenly gift, cometh the Church of Samaria (Acts viii). Next comes the church of the Gentiles, first called in the person of Cornelius the good centurion, and his household (Acts x. xi.) Next comes the Church of Ephesus (Acts xix.) Besides these we can specify the Church of Galatia, among whom Paul "ministered the spirit and wrought miracles" (Gal. iv. 5.); and the Church of Corinth whose endowments are given at length (1 Cor. xii. xiii. xiv.); and the Church of Rome (Rom. xii.); and, all the churches to which Peter's catholic epistle was addressed (1 Peter iv. 10, 11.) Against these instances there cannot be brought one instance to the contrary. . . . And that it was the experience of all the Churches as well as those instanced above, to be endowed with power from on high, and to manifest the gifts of the Holy Ghost, is put beyond question by many incidental expressions, occurring everywhere throughout the Apostolic writings." In proof of this last assertion he cites numerous passages which from want of space we are compelled to omit.

As might be expected, the Spiritual manifestations in Mr. Irving's church led to considerable dissension in the body to which he belonged, and gave great offence to many. In March, 1832, a formal complaint of irregularity was preferred against Mr. Irving, by certain trustees of his church, to the Presbytery in London; and, notwithstanding his eloquent defence, the Court decided "that the Rev. Edward Irving had rendered himself unfit to remain the minister of the Caledonian Church, Regent Square and ought to be removed therefrom in pursuance of the conditions of the trust-deed of the said church."* Within a

* One of the witnesses examined on this occasion was a "gifted person" or medium.

In reference to the supernatural power under which he was alleged to have spoken, he was asked—"Could you not abstain from speaking?"

Ans. "By quenching the Spirit or resisting the Spirit."

Q. Then am I to understand that it is not supernatural?"

Ans. "You are to understand, if you are guided by what I believe, that it is a supernatural power; for I had it not once, and I cannot exercise it when I will: I cannot will to exercise it."

Q. Do you understand the tongue in which you speak?"

Ans. No, because I have not the gift of interpretation."

I believe that the tongue spoken on these occasions, was a real spirit language. I was once present in a meeting—a sort of Experience meeting of Latter Day Saints, when a quiet decent looking woman suddenly arose and began a kind of

twelvemonth from this he was indicted and deposed from the ministry on a charge of heresy; "his judges being selected from amongst his accusers and executioners." Just before the sentence of deposition was given, there came "an utterance in power" from Mr. David Dow, charging those who were faithful to arise and depart. Upon which Mr. Irving and Mr. Dow made their way out of the church, and the sentence was then formally pronounced.

A large number of Mr. Irving's congregation and hearers however, accepted his teachings as the truth, and affectionately clung to him as their pastor. They formed themselves into a separate church; and in the month following his deposition, he was, by the elders of that church, "called and ordained" as its "Angel" or chief pastor.

His biographer calls this re-ordination, a "baptism for the dead," "for whatever its significance to that church, it was to him an anointing for his burial, though nearly two more years of life remained to him. His public work was over. His flesh became wan and flaccid,—his raven hair 'hoary as with extreme age.' His eye gleamed with an unquiet light, and the hectic spot on his pale cheek betrayed the fire burning at his heart." On December the 8th, 1834, he passed to that rest for which his weary spirit longed. The last words he was heard to utter were "If I die, I die to the Lord; living and dying I am the Lord's."

Carlyle, who knew and loved him, has testified of him, "His was the freest, brotherliest, bravest, human soul mine ever came in contact with: I call him, on the whole, the best man I have ever (after trial enough) found in this world, or ever hope to find."

The church of which he may be regarded as the founder, though it wisely abstains from identifying itself with his name, has gone on steadily increasing since its foundation, gathering adherents (a large proportion of them scholars and men of liberal education and social status) not only in England, but in France, Germany, Switzerland, Italy, and America. And that Church, still by the essentials of its constitution, provides for the utterances of divine messages by whomsoever sent.

We shall resume the consideration of this subject in another paper.

chant in what seemed a rich musical language, and which ceased as abruptly as it had begun. One of the persons—apparently an elder, enquired "Sister, have you the interpretation?" to which she quietly replied "No." It appeared as if they considered an occurrence of this kind as by no means unusual.

In Mrs. Crossland's *Light in the Valley*, we read of several distinct spirit languages written by the hands of several mediums personally known to her. "One of them an author of repute and M. A. of the University of Oxford." The following passage from her book is corroborative of the statements quoted from Mr. Irving. "Be it remembered that the writers of a spiritual language do not understand its meaning; and wonderful wisdom is evinced in that plan which makes the writer one, the interpreter another. Those writing mediums whose hands are moved only in their mother tongue acknowledge they are constantly perplexed, and find continually that the communications are impeded or broken off by the action of their own minds guessing what is coming, as word

after word drops from their pen. Evidently this interference of the medium's own mind with the spirit action disturbs the subtle forces which are at work. But when the spirit language is produced the case is wholly different, for the medium cannot even conjecture the meaning of the hieroglyphics his hand traces, and consequently his mind remains in a passive state on the subject no way interfering with the action of his pen."

See also Swedenborg's *Heaven and Hell*. Chaps. on *The Speech of Angels* and on *Writings in Heaven*.

* This "*heresy*" consisted in maintaining that Christ's human nature was truly human "of the substance of his mother," and not, as regards his flesh, different in kind from that of other men, but that he was enabled to resist and vanquish its weaknesses and temptations by virtue of the fulness of Divine grace that was in him.

THE GIFT OF HEALING.

I became acquainted, about two years ago, in a distant part of the world, with an English gentleman, whose faith in the gift of healing had been established by his own personal exercise of it. He was a man whose connections and culture, whose well-formed, tall, and robust looking person, whose beautifully simple and humble manners, and whose blameless universally respected life among strangers not of the same faith, and knowing him only by his virtues and the sacrifices he was making for his opinions, were so many conspiring tokens winning him a character to confidence, that excluded any rational distrust of his representations. He gave me a full account in manuscript, of some of the cases in which the healing power appeared to be given him, with liberty to use them, as may best serve the convenience of my present subject.

It became a question with him, soon after his conversion, whether, as he had been healed spiritually, he ought not also to expect and receive the healing of his body by the same faith; for he had been an invalid for a long time, with only a slender hope of recovery. After a hard struggle of mind, he was able, dismissing all his prescribed remedies, to throw himself on God, and was immediately and permanently, made whole.

At length one of his children, whom he had with him, away from home, was taken ill of scarlet fever. And "now the question was," I give his own words, "what was to be done? The Lord had indeed healed my own sicknesses, but would he heal my son? I conferred with a brother in the Lord, who, having no faith in Christ's healing power, urged me to send instantly for the doctor, and dispatched his groom on horseback to fetch him. Before the doctor arrived, my mind was filled with a revelation on the subject. I saw that I had fallen into a snare, by turning away from the Lord's healing hand, to lean on medical skill. I felt grievously condemned in my conscience. A fear also fell on me that if I persevered in this unbelieving course, my son would die, as his eldest brother had. The symptoms in both were precisely similar. The doctor arrived. My son, he said, was suffering from a scarlet fever, and medicine should be sent immediately. While he stood prescribing, I resolved to withdraw the child into the nursery and lay him on the bed. I then fell on my knees confessing the sin I had committed against the Lord's healing power. I also prayed most earnestly that it

would please my Heavenly Father to forgive my sin, and to show that he forgave it, by causing the fever to be rebuked. I received a mighty conviction that my prayer was heard. I arose and went to the nursery, at the end of a long passage, to see what the Lord had done, and on opening the door, to my astonishment, the boy was sitting up in his bed, and on seeing me cried out, 'I am quite well, and want to have my dinner.' In an hour he was dressed, and well, and eating his dinner; and when the physick arrived it was cast out of the window. Next morning the doctor returned, and on meeting me at the garden gate, he said, 'I hope your son is no worse!' 'He is very well, I thank you,' said I, in reply. 'What can you mean,' rejoined the doctor. 'I will tell you, come in and sit down.' I then told him all that had occurred, at which he fairly gasped with surprise.

'May I see your son,' he asked.'

'Certainly, doctor, but I see that you do not believe.'

We proceeded up stairs, and my son was playing with his brother on the floor. The doctor felt his pulse and said, 'Yes, the fever is gone.'—Finding also a fine, healthy surface on his tongue, he added, 'Yes, he is quite well, I suppose it was the crisis of his disease!'

Another of the cases which he reports, shows more fully the working of his own mind, on the instant of healing.

It was the case of a poor man's child, who had heard him advocate the faith of healing, and, now that the physician, after attending him for many months of illness, had given the little patient up, saying that he could do no more, the parents sent for him, in their extremity, to come and heal their son. He replied to the father, "My dear friend, I cannot heal your son, I can do nothing to help him. All that I can do is to ask you to kneel down and pray with me, to Christ, that we may know what is his will in the matter. "He immediately knelt down with me," and, the written account continues, "my prayer was a reminding of the Lord Jesus Christ of his mercy to the sick, when he was on the earth, and that he never sent away any unhealed. I then presented the petition of the father and mother, that their son might be healed, and besought the Lord to show what his will was in the case. Whilst I was making the supplication, it was revealed to me, through the Holy Spirit, that I was to lay hands on the boy, and receiving, at the time, great faith to do so I arose and, not wishing to be observed by the father, I laid my hands on the lad's head, and said in a low tone of voice—"I lay my hand on thee in the name of Jesus Christ."—In an instant I saw color rush to his cheeks, and it seemed as if a glow of health was given inasmuch that I said involuntarily, 'I think your son will recover.' I then hastily left the room. In less than an hour, the mother came to my house and insisted on seeing me, to tell me the wonderful things that had happened to her son. The result was that the boy was about the next day."—*Dr. Bushnell's Nature and the Supernatural.*

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REVIEW. *Midsummer Mornings' Dream*, By F. Starr.

London: John Wesley & Co., 54, Paternoster Row. E. C. Price 5s.

The invisible Spirit thus continues:—"I am an invisible spirit. I have been

by thy side ever since thou wert born. I was with thee when thou wert nearly blind from affliction, in thine infancy. I was eyes to thee then ; it was my hand that saved thee, when a child, thou fell into the deep waters, and thy father plunged in, at the voice of thy brother's wailing that thou wert drowning. I know thy thoughts now ; thou sayest that thou hast a perfect recollection of thy sensations. So thou hast, but it was I that supported thy father in the watery element ; for it was beyond his depth, and thou knowest he could not swim. Thy life was then well nigh forfeited to thy disobedience ; for thou wert told not to venture near the water. Again ; my hand saved thee from a dreadful and violent death, when thy little arm was broken into shivers, and the coach wheels took part of the skin of thy forehead away. Thou wert near death then ; but in the hardness of thy heart, when thou wert carried to thy poor distracted mother, thou calledst out thou wert not hurt, and t'would soon be well. Thou didst not join in prayer for that deliverance, as did thy parents, at thy bedside. Again ; I was with thee, when sudden death was well nigh the forfeiture of thy disobedience, and thy arm paid for thy folly. Hadst thou fallen from the horse, thou wert told *not to ride again*, upon thy head, there would have been an end of thee then, but I interposed and saved thee ; thou didst not acknowledge me then.

"I was by thy side when thou rescued from the same spot (thy own life had nearly paid the forfeit,) thy sister ; thinkest thou, it was of thy own power she was kept so long above the water that *her* life was spared ; and yet thou givest not to *me* the glory ; but took it all to thyself. 'I did it,' saidst thou ; 'it was I.' Have I not been with thee, in all thy numerous accidents ?" (and here the enumeration went on so fast, I could hardly follow—but so conclusively, that there was not one event in my life, of any consequence that was not touched upon), "and yet thou hast never acknowledged the invisibility and power of the Spirit ; and thou art yet in the gall of bitterness, and the bond of iniquity. Oh ! how many times have I thus spoken to thee ? and yet thou *wouldst* not hear."

Respecting the time and manner in which Mr. Starr formed his first acquaintance with the invisibles we shall again have recourse to his own account. He tells us, that in the year 1850 "on Sunday evening the 2nd of June in that year ; when having quietly passed the day at Greenwich, in attendance on divine worship in the morning, perambulating the park in the after part of the day, and at night returned to London. I was calmly and musingly pursuing my way towards my sister's dwelling at the west end, when feeling faint and weary, I entered a house of refreshment, in which I had once before in my life (and only) been introduced, the parties knowing me let me have what I required, viz. a simple repast of bread and cheese and porter, I sat in a small room by myself.

Suddenly, as I sat musing by myself, one came and set himself opposite to me, whom I had seen before, and I spoke to him ; presently a second, and a third, and a fourth followed, taking precisely the same positions I remembered to have seen them, just that day twelvemonths previously ; at which I wondered, and the more so, when the whole number was made up of *twelve*. We sat for a long time conversing upon many different topics, political, commercial, and social, upon which they said, "they wished to have my opinion as I had been a good

deal in the world, and seen much of it;" I excused myself as well as I could, from the task; as I said my observations, for the most part, had been but superficial, and that I had not much learned lore, wherewith to make an oration worth listening to. "Nevertheless," said one who appeared to be the leader in the debate, "you must *speake*," and he gradually drew me into a lengthened argument, upon which I expatiated as though a tongue had been *given* me, for I did not cease talking for a whole hour. When, therefore, during this harangue on my part, the room was filled—for it was only a poor looking spot and small—and the remaining portion of the assembly had become seated, the leader, an elderly looking man, whom they called Lord Brougham, from his great similarity in feature, addressed them in a long speech, on the "employment of the poor" question, which having delivered, I was again called upon to reply to—and notwithstanding in myself I felt as nothing to have to reply to so great an authority, such was the confidence I had already acquired, that I did not hesitate; and the words were whispered into my ear, whenever I felt at a loss for a position, or a simile; at which I wondered, and more so to hear myself speaking to men, who were evidently men of mental capacities—but they said, "I must take courage," that they "knew me," and "all about me," "what I could do," what I could not do;" whereupon we became still more familiar and friendly—they said they had often heard me sing, but that being Sunday night, they would not ask me then, but on some occasion, they should be happy, &c.—all of which, I could not understand, for excepting that I had seen them all once before and sitting in exactly the same position, and dressed in the same garbs, they were perfect strangers to me.

As the conversation afterwards became general, I took occasion to give an outline of some of the circumstances that had happened to me during the week, particularly referring to my old friend, Captain "Leighton," whom they said they knew very well, as also the party at whose house we breakfasted—viz., Ginger's Hotel. All of which I told them; but with which they seemed to be acquainted. I also brought before them the subject of the sermon I had that day heard, and I went more into the real sense of it than I had been entering during the day; but all they said, was, that religion begat love and not fear. The real words, "*natural* religion," I left out. So as I sat wondering in my mind what all this could mean, and the fixed conversational dialogue carried on with such vigour, as though they spoke with other tongues, and not with tongues of men, I ventured to ask their opinion on a project I had formed of becoming an author, and write a history of my life. Their answer was, "Yes, by all means write it, for there are many things you can tell of, others will read, who would not if written by any one else;" my object being, as I said, to endeavour to "point a moral," and at the same time, "adorn a tale"—at which they all joined in the same expression of assent, and that it would be successful; notwithstanding, as they said, "we know you have no money"—whereupon, one of them immediately spoke out, "He shall have money, but it must be hard worked for." A very remarkable circumstance I noticed, which was, that amongst the whole *twelve*, they had not a sixpence nor even a penny piece. After this the conversation assumed a

much more serious turn, but in so regular and smooth a manner, no party speaking till the other had finished, that I began to fancy myself in a church or conventicle; when he, who had spoken out upon the money question, suddenly stood up, his face changed from the calm, pleasing, quiet demeanour it wore, to one of fierce contending passions—hair dishevelled, and eyes blood-shot; stretching forth his hand, which was *small* and *very white*, he demanded to “shake hands”—I have always had a most instinctive horror of drunken men; thinking him as such, I drew back and refused; his companions immediately interfered and expostulated; notwithstanding, I resolutely refused; exclaiming, “not so, sirs,” drunkards never were *my* companions, neither shall they ever be. I can tolerate enjoyment, and upon occasions have looked upon excess, but “whoseo putteth an enemy into his mouth to steal away his brains,” I associate not with, and especially shake not hands with, therefore let me pass. And pressing forward with that intention, he placed his hand again before me, which now was blackened and seemed hard with labor—“Now will you shake hands?” said he. “If,” I replied, “it is to test me, whether I will embrace the hardy sons of *toil*, and take them by the hand, my answer is, *I will*, but in no other sense.” Whereupon, his features resumed their former mild expression, and smiling, he said “Thou hast judged right, it will be thy fate, and thy work will indeed be hard”—grasping it, therefore, with more than supernatural strength he pressed it till I thought every bone was broken.

“Well,” I replied, after having released my hand from the more than vice-like pressure it had encountered, “I shall, certainly, remembered *you* again wheresoever I may see you”—at which he smiled upon his companions a most significant smile, and said, “I told you he would when he was tried upon the poor man’s question,” and he added, “you see he says he shall *know me again*”—“Oh yes,” was my reply, “there is no fear on that score whatever.” They then all rose from their seats and essayed to go; but first, one, of whom I have not before spoken, or alluded to, but who joined in the long and spirit-stirring subjects that were discussed, said, “Well,” (calling me by my name) “what thinkest thou of thy evening’s amusement, for thou seemest as if it had given thee much pleasure?” “Sir,” I replied, “I have heard such sentiments this night, and dilated upon in such a way, that were it not for the place in which we are assembled, and the garbs you are arrayed in, I should have thought I had been in the company of angels, rather than of men”—whereupon they all closed round about me, and with one voice said, “You have! you have!” and immediately my sight seemed to be gone, and I stood up bowing down my head in humble, holy fear. A conviction that what they said was true flashed through my mind—the extraordinary way in which I had heard myself speak on subjects of which I knew I was, comparatively, ignorant—the deference with which I had received all their observations—and an indescribable sensation that ran through my whole frame, convinced me I stood in the presence of those who were of more than mortal mould. “Oh! sirs,” I exclaimed, “if there is any path laid out for me in which I am to walk, I do not now perceive, set me on it straight, that I may run my course with zeal and fidelity, that I may walk and not faint—and when finished, let my

soul "mount the starry world and triumph over death and hell." This I said with much emphasis and enthusiasm, bowing my head before them; and then I heard these words, 'Come let us anoint him, and set him forth upon his high mission,' and immediately they passed their fingers through my hair, accompanying it with a blessing, and an invocation that the "gift" they then presented me with might be well employed: there was then dead silence, and I looked up, and behold I was alone!

(to be continued.)

THE RELIGIOUS REVIVAL IN IRELAND.

A Ballymena paper thus describes the appearance of a young girl who was stricken the other day whilst in church along with her father:—After the congregation had dispersed, the girl was carried to an open passage of the church and placed in the arms of her father, who had there seated himself upon the floor. In that position we had every opportunity of observing her for half an hour. Her physical condition was neither epileptic nor in the slightest degree resembling that influenced by an ordinary fainting fit. The colour of her face was natural—neither pale nor flushed. When previously affected her eyes remained open during the entire time of visitation, but they were now firmly closed, and with the exception of an occasional gentle movement of the lips and a tremulous motion of the eyes, clearly perceptible beneath the eyelids, her features were in profound repose. Her pulse was full, and beat with strength and perfect regularity, but considerably slower than it is usually found in children. The heat of her body was natural, and in general she breathed calmly; but there were several momentary intervals wherein her respiration became extremely hurried, a fluttering motion being then perceptible about the neck and breast, accompanied by a slight nervous movement of the arms and hands. She was restored to consciousness in about three hours, but for more than an hour afterwards she was unable to move her lips or articulate a single syllable. Her eyes, when first opened, did not appear to be cognisant of any object within view, but they subsequently assumed an expression of tranquil happiness; and when she regained the power of speech she did not, as on the former occasion, make reference to any scenes which had been presented to her imagination during the interval of visitation. The loss of speech is a new and very mysterious feature in some of the recent cases, where mental impression is accompanied by external influence upon the body.

In the paper from which we take the above is contained an extract from the Rev. W. M'Ilwaine's Sermon in which he denies the spiritual origin of these manifestations telling us that they are a "disease." We intend to furnish our readers with the account of this wonderful discovery in his own words. Want of space prevents us giving it in the present No. as well as the other papers referred to in our last—Ed.)

The following is a copy of a placard which we learn is posted at the different places therein named and it will give our readers an idea of what is going on in these localities.

"Jubilee. On Sunday, August 14th, 1859, the Christian Spiritualists will (at the request of their Spirit friends) hold their first Grand Jubilee in their place of Worship, Sun Street, Keighley; on which occasion mediums will be invited from Bradford, Halifax, Haworth, &c. Services to commence at half-past one o'clock in the Afternoon and half-past five in the Evening.

Also on the following Sunday, August 21st, a Camp Meeting will be held on Shipley Glen, to which the Public generally are invited and particularly all classes of Spiritualists from Bradford, Halifax, Haworth, Keighley, Leeds, &c. &c. The Meeting to commence at half-past one o'clock in the Afternoon. "Then a spirit passed before my face."—Job. "The people that walked in darkness have seen a great light."—ISAIAH."

—:O:—

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BEING A

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No. 7.—VOL. IV.]

SEP. 1st, 1859.

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SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,
BY A TRUTH SEEKER.

NO. XVIII.

THE SPIRITUAL GIFTS IN MR. IRVING'S CHURCH.

(Mr. Baxter's Narrative.)

It is well sometimes to examine a subject under different and contrasted lights, as by doing so we are less liable to extreme and one-sided views of it than we should otherwise be; and are more likely to attain an impartial, and probably, correct judgment by thus seeing it all round, and comparing its different aspects. In the case of the Spiritual Manifestations detailed in our last paper, we have the same general facts presented from an opposite point of view, together with many additional particulars in "A Narrative of Facts, characterizing the Supernatural Manifestations in members of Mr. Irving's congregation, and other individuals in England and Scotland, and formerly in the writer himself," by Robert Baxter.

This "Narrative," as the title implies, was written by a formerly "gifted person," whose gift was exercised chiefly amongst Mr. Irving's congregation; but who finally abandoned and denounced the work as a delusion of Satan." One therefore intimately acquainted with the "Supernatural Manifestations" and not likely to display them in too favourable a light. First, let us look at the writer's Facts, then compare his inferences with those of Mr. Irving and with the facts themselves; and look at both facts and inferences by the additional light of more recent and widely extended facts with which we are acquainted.

Mr. Baxter fully, though reluctantly, admits the supernatural character of the manifestations. "He is not anxious to prove it supernatural; he would be glad to account for it otherwise." "Excitement," "Ec-

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centricity," "Derangement," he tells us, are "utterly insufficient to account for these operations. Men far from excitable in their general state of mind, and in nothing eccentric, have been found among the most devoted followers. The workings have moreover, been as strong in the privacy of the closet as in the tumult of crowded assemblies—and when once the mind became open to such workings, no change of outward circumstances has ever had any extensive or perceptible controul over it. Neither will derangement furnish the required solution. The operations of this power were most systematic as well as sympathetic." "He has often endeavoured to pursue the course of circumstances, and account for the occurrences from excitement, and the frenzied workings of a distempered mind; but he finds himself utterly at a loss, and, without shutting his eyes to most of the material features of the case, he could not honestly come to such a conclusion."

We present, in the authors own language, some of the more striking and characteristic incidents recorded in this "Narrative of Facts."

Mr. Baxter "had heard many particulars of the extraordinary manifestations which had occurred at Port Glasgow," and thought that there were sufficient grounds in Scripture and in the existing state of the church and of the world to warrant a fair investigation of them. Being called up to London by professional engagements in August 1831, he "had a strong desire to attend at the prayer meetings which were then privately held by those who spoke in the power, and those who sought for the gifts." Having obtained an introduction, he attended, and heard "the utterances," both in the unknown and in the English tongue. In the latter, there was, he says "a cutting rebuke to all who were present, and applicable to my own state of mind in particular. . . . In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter for which we were rebuked. . . . There was in me at the time of the utterance, very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement."

"From this period, for the space of five months, I had no utterances in public; though, when engaged alone in private prayer, the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church. On one occasion, about a month after I had received the power, whilst in my study, endeavouring to lift up my soul to God in prayer, my mind was so filled with worldly con-

cerns that my thoughts were wandering to them continually. Again and again I began to pray, and before a minute had passed, I found thoughts had wandered from my prayer back into the world. I was much distressed at this temptation, and sat down, lifting up a short supplication to God for deliverance; when suddenly the power came down upon me, and I found myself lifted up in soul to God, my wandering thoughts at once rivetted, and calmness of mind given me. By a constraint I cannot describe, I was made to speak—at the same time shrinking from utterance, and yet rejoicing in it. The utterance was a prayer—“O Lord, would have mercy upon me and deliver me from fleshly weakness, and graciously bestow upon me the gifts of his Spirit. Thy prayer, was forced from me by the constraint of the power which acted upon me, and the utterance was so loud, that I put the handkerchief to my mouth to stop the sound that I might not alarm the house. When I had reached the last word (of the prayer) the power died off me, and I was left just as before, save in amazement at what had passed, and filled, as it seemed to me, with thankfulness to God for his great love so manifest to me. With the power there came upon me a strong conviction—“This is the Spirit of God: what you are now praying is of the Spirit of God, and must, therefore, be the mind of God, and what you are asking will surely be given to you.”

“In the utterances of the power which subsequently occurred, many were accompanied with the flashing in of conviction on the mind, like lightning rooting itself in the earth. Whilst other utterances, not being so accompanied, only acted in the way of authoritative communication; upon which the mind was left to form its own conclusion and conviction. This was not singly my own case, but the case with many others; and my persuasion is that such a manner of conviction is a part of the power which a spirit exercises over us.”

In January 1832, he again visited the brethren in London, the gifts in Mr. Irving's church were now being exercised in the public congregation. The day following his arrival, being called upon by the pastor to read, he opened upon the prophet Malachi, and read the Fourth chapter. “As I read,” says Mr. B. “the power came upon me, and I was made to read in the power. My voice, raised far beyond its natural pitch, with constrained repetition of parts, and with the same inward uplifting which at the presence of the power I had always before experienced. When I knelt down to pray, I was carried out to pray in the power for the presence and blessing of God in the midst of the church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in the power.”

Mr. Baxter presents us with the following incident, which strikingly illustrates one of the modes of spiritual action on the mind ; and also, that spiritual communications are given which are foreign to the mind of the medium by whom they are uttered. "On the Sunday following, the power came in the form of revelation and opening of Scripture. I was constrained to read the twelfth chapter of Revelation, containing the prophecy of the woman and the red dragon ; and as I read, the opening of it was just as light flitting across the mind, opening a portion and then passing away, and leaving me in darkness ; the power all the time resting upon me. A passage would be opened in the clearest manner, and then the understanding of it would quickly pass away ; until portion after portion having been opened and shut in this manner, the whole chapter was at once opened in connexion, and an interpretation given, *which I not only had never thought of, but which was at variance with my previous systematic construction of it.*"

"The power," as Mr. Baxter calls it, came upon him not only in the public congregation, or at prayer meetings, or at his own private devotions ; but also, when present at the baptism of infants, at the communion table, and in social intercourse. Here is an instance of the latter. Mr. B. was spending the evening at a friend's house with Mr. Irving and three or four other persons. Some matter of controversy having arose, Mr. Irving offered a prayer that they might all be led into the truth. After prayer, "Mrs. J. C., was made to testify." Mr. Irving followed with some observations, "and," says Mr. B., "whilst he was going on to ask some question, the power fell upon me, and I was made to speak ; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the church and the nation. . . . The power which then rested on me was far more mighty than before, laying down my mind and body in perfect obedience, and carrying me on without confusion or excitement. Excitement there might appear to a bystander, but to myself it was calmness and peace. Every former visitation of the power had been very brief ; but now it continued, and seemed to rest upon me all the evening. The things I was made to utter, flashed in upon my mind without forethought, without any plan or arrangement : all was the work of the moment, and I was as the passive instrument of the power that used me. . . . I was made to bid those present ask instruction upon any subject on which they sought to be taught of God ; and to several questions which were asked, answers were given by me in the power. One in particular was so answered, with such re-

ference to the case of which in myself, I was wholly ignorant as to convince the person who asked it that the spirit speaking in me knew those circumstances and alluded to them in the answer."

Add to this, the following anecdote, illustrating the action of an invisible intelligence possessing more than mortal discernment "It was also told her (Mr. Baxter's wife) as a sign to prove this relation to be of God, that as soon as I came home, when she came to me, I should say 'speak—speak'; and then, after she had told me the revelation, I should speak to her in the power, and beginning, 'It is of the Lord,' should fully explain what had been revealed to her. When I came home, I thought she seemed much troubled, and, unconscious what had occurred, I said to her, 'Speak—speak.' Upon this, she told me the revelation, not saying anything about my speaking afterwards; and when she had left me, the power immediately came upon me to utterance, and I was made to say, 'It is of the Lord,' and then to open and explain it.

"On another occasion, we conversed with each other, we (myself and wife), each testifying, in the power, a revelation concerning some of our kindred, which shewed us the work of a Spirit upon us."

"The instances of obvious discernment of thoughts are so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in his own room, in three or four instances, answers were given, in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking, as to conduce to their recognition of the power."

The "utterances in power" through Mr. Baxter, were not only in the unknown, as well as in the English tongue, but also, though but rarely, in foreign languages; among others, in Italian and Spanish, with both of which he was unacquainted.* Incidentally, Mr. Baxter makes mention also of "a letter I had written in power"; and again, of a "passage written under the dictation of the power." Spiritualists are often puzzled, and sometimes annoyed at not being able to obtain spiritual manifestations in the presence of sceptical friends or visitors; or, at not obtaining them then so powerfully as at other times. Mr. Baxter testifies to the same fact in his experience, and in the experience of all who

* The Editor of the *Morning Watch* testifies to having heard Hebrew words chanted in the power by a "gifted person" unacquainted with the language.

then spoke in the power. He says "I had almost invariably found, that when in private, in presence of persons who denied the work, my mouth was shut and the power restrained; or, as I then looked upon it, the Spirit was then quenched because of their unbelief. It was not my own case alone, but all who spoke in the power, found the same quenching among unbelievers; so that when unbelievers came in private to hear the utterance, either no utterance was given, or such a feeble utterance as failed to convey to them the impression of a supernatural power." This however, though generally, was not uniformly the case, (in the present day it is very far from being so,) indeed, the paragraph from which the above passage is quoted is followed by a direct instance to the contrary. Again, the identity in the mode of spiritual action upon those who were then called "gifted persons" and upon those who are now called "mediums" is evidenced in the following passage. "I (Mr. Baxter) questioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them. They answered almost entirely the latter, though sometimes also the former." This is true at the present day not only of speaking but of writing mediums; except, that in the latter case, the hand instead of the tongue is thus yielded to the controlling power.

Mr. Baxter insists most emphatically that these spiritual exercises were entirely independant of his volition. "For myself," he says, "I had never had any command over the power, and though I could refrain from speaking, yet I could not speak in power when I would, nor continue speaking when I had begun, unless the power continued with me." "Long after I gave up the work as delusion, the power so continued with me, that I was obliged to resist it continually; when in prayer, the power would come and carry out my utterance in power, and I was obliged to stop to resist it."

We have intimated that Mr. Baxter finally abandoned the work as a delusion of the devil. He was led to do so by what he conceived to be inconsistencies and discrepancies in certain of the "utterances"; also, because some of the predictions given "in the power" were not fulfilled according to his expectations; and, chiefly, because on certain delicate and subtle questions of theology, the "utterances" confirmed the views of Mr. Irving in contradistinction to his own. The statements on which he founded this conclusion, and the reasoning by which he supported it did not pass at the time without sharp comment. The *Morning Watch* affirmed that "we have been positively assured, by all the per-

sons resident in London who are named in Mr. Baxter's "Narrative" that the inconsistencies imputed to them are founded in mistake, and the words they are said to have uttered were not spoken by them." "Misinterpretation of what was spoken" says the same writer "lies at the root of all Mr. B's. wanderings, it pervades the whole narrative; and he himself was able to discover it in some instances, and ought to have detected it in all." "The discrepancies which Mr. B. asserts he discovered between the different utterances of the spirit, are not so great as the discrepancies which infidels profess to find between different parts of Scripture: the cavils of infidelity Mr. B. has no difficulty in answering, but his own less specious cavils he thinks unanswerable." Mr. Irving acknowledges Mr. Baxter's personal integrity but attributes his "fall" to his disobedience to the utterances of the spirit; to his not being, as we should now say, sufficiently *passive* in the exercise of his mediumship;—to his egotism—"Mr. Baxter almost always had himself uppermost in his thoughts, and so became the subject to which he bent the interpretation of his utterances"; and, to his endeavour to exercise functions that were incompatible. Apostrophising Mr. Baxter, he says, "Therefore it is thou hast fallen, because thou wouldest be both giver and receiver, both utterer and container, both prophet and angel, and pastor and teacher; and so, by usurping all offices, which dignity pertaineth alone to Jesus, thou hast lost all and become nothing but a stumblingblock in the way of God's children."

Concerning the "utterances" through Mr. Baxter he says, "Verily there be no parallel to the words which he spake, nor to the manner and method of his discourse, but those which the universal Church hath stamped by the name of the Word of God"; and intimates that if the "glorious truths" uttered in defiance of Baxter's "formal intellect" were given forth by Satan; why, "then Satan may have written all the oracles of God." †

† In connexion with this question the following passage from Mr. Irving's Narrative in *Fraser* is worth consideration.

"We asked our heavenly Father, we entreated and besought him for the Holy Ghost; we met morning after morning and confessed our sins, and perused his Word, and exhorted one another, and pleaded the cause of his Church before him; we lamented and bewailed our low and lost estate; we waited patiently before the Lord at all times and ceased not—and is it to be believed that the Lord, instead of the Holy Ghost should send us a delusion of the mind, or a possession of Satan? We have not such thoughts of God; we know better in whom we have believed. Had we gone to him without a warrant in his word, had we asked for what is above our privileges—for what the church never had, or never was intended to have we might have been punished for our profane ambition; but asking for the Holy Ghost as he was heretofore possessed by the Church, as we

For ourselves, we cannot without qualification, accept either the conclusion of Mr. Irving, or of Mr. Baxter. With the former we devoutly acknowledge that all spiritual, as well as all temporal gifts are of God;—that “every good and perfect gift is from above and cometh down from the Father of lights”; but from all that we can perceive of the principles of the Divine government as displayed in the constitution and course of Nature, and from all that we know of other spiritual manifestations, both before and since Mr. Irving’s time, and with which they fully accord; we conclude that these “spiritual gifts” and “manifestations” come to us, primarily indeed from God, but mediately, through channels adapted to our limited and imperfect natures; chiefly, as we believe, through God’s angel “ministering spirits”—those “servants of his who do his pleasure.” As conjectured by Henry Edwards, “perhaps the influences of the Holy Spirit are nothing but the holy thought and feelings with which we are inspired by these celestial friends.” “The Divine Majesty” says Luther “does not speak to man immediately; human nature could not survive the least syllable of the Divine utterance, we could not endure his speaking to us without medium.” By the law of spiritual influx we may enter into communion with the Divine Mind and receive of the Divine Spirit, while the Eternal splendours are mercifully tempered to our weak sight and limited capacities. True, there is a law of infernal, as well as of celestial and divine influx; but we may, in their operation, discriminate them by their different fruit. “A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit;” and “the fruit of the (Divine) Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” If however we do not wholly coincide with Mr. Irving’s conclusion on this matter, still less can we with that of Mr. Baxter. The facts in his Narrative and his own statements will not allow us to do so. It appears to us that he must himself have had his misgivings about it. In turning over his pages we find such passages as the following. “The word spoken seemed to be the gospel of Christ, and the effect upon the hearers a prostration of pride, and a devotedness and apparent patient waiting upon God.” “Whenever the power rested upon me, leading me up to prayer, or praise, or testimony, or thanksgiving, I seemed to have joy and peace in the Holy Ghost, and I cannot even now by *feeling alone* discern that it was not truly such.”

are baptised into the hope of him—asking his gift for holy uses, and asking it in catholic love to the whole Church of God—which we know in all sincerity of conscience we did—we cannot think such thoughts of God—we—as that he hath cheated and deceived us.”

"We all felt as though the Lord indeed was resolving our doubts and graciously condescending by his Spirit to teach us by open voice." "After the sacrament had been administered, when kneeling to return thanks, the power came upon me largely, though the impulse was not to utterance—my tongue was rivetted as I was repeating the response, and my soul filled with joy and thanksgiving, and such a presence of God, as it seemed to me, as exceeded any peace and joy I had ever before tasted at that holy sacrament." "The supernatural nature of the work was so clear—the testimony to Jesus so full—the outpouring of prayer, and, as it seemed to me, the leading towards communion with God so constant in it; that I treated every doubt as a temptation, I rested implicitly upon the text '*Every spirit that confesseth Jesus Christ is come in the flesh is of God*': and felt assured that no spirit making that confession could be of Satan. I had heard the confession made several times by the spirit which spoke in myself and others, and, resting in the confession, I persuaded myself I was resting in the faithfulness of God and that his faithfulness was a sure defence." "From the time the power of the Spirit came upon me in London, I have daily, at intervals, been conscious of a powerful inworking of the Spirit: leading me up into communion in Christ, and giving me a fellowship with the mind of Christ, and at times leading me, by presenting portions of Scripture, into an apprehension of the purpose of God in Christ, which I never before knew." † "I have been much confounded by the fact, occurring in this instance, as also in most others of the public testimonies in preaching; that Christ was preached in such power, and with such clearness, and the exhortations to repentance so energetic and arousing, that it is hard to believe the person delivering it could be under the delusion of Satan."

No wonder indeed that in attempting to reconcile these facts with his notion of their satanic origin, the poor man was "much confounded," and that he felt it "hard to believe" in such silly impiety. Truly, as he says, "it is lamentable to see to what depths of absurdity we may unconsciously under delusion be driven." That "energetic exhortations to repentance," the "outpourings of prayer," the "testimony to Jesus," could be the work of the Devil, and that the effect should be a filling of the soul "with peace and joy and thanksgiving," and a sense "of the presence of God;" a "leading towards communion with God" and a fellowship with the

† This quotation is from a letter dated 14th October, 1831, inserted in the Appendix, and written before his change of opinion as to the nature and origin of the "gifts."

mind of Christ," and a "seeming prostration of pride, and a devotedness and apparent patient suffering . . . that this should be "a delusion of Satan" is, in our judgment, a delusion so monstrous that it could never have been embraced by our author but for his belief that the Spiritual Manifestations he had experienced and witnessed must all be attributed to one and the same spiritual origin—and that if all could not be attributed to God's immediate presence and action in and upon the "gifted persons;" then, the whole must be a lying wonder from the Devil. We think the fact would speak for itself, if he had exercised a little discrimination, and did not speak so much better.

Thus, he tells us, that "after the service to the Scotch Church, came up from the country and spoke in a power in the midst of the congregation. He was rebuked either by Mr. Irving or one of those speaking in the Spirit. Afterwards being called into the vestry, Mr. T., one of the gifted persons, with Mr. Irving, reasoned with him, to show him, from the nature of his utterance, that his power could not be of God. The man was obstinate, and would not yield, when suddenly Mr. T. was made to speak to him in an unknown tongue, in a tone of rebuke, and the man fell down upon the ground crying for mercy. Afterwards, he went to two others of the gifted persons in their own houses; and, wishing to come in and speak to them, he was again rebuked in the power; and, as if by force of the word, was cast down upon the ground, foaming and struggling like a bound demoniac. The gifted persons were then made to pray in the power for him, and, after a short interval, he became calmed and went away." Again, at the close of one of the meetings "Mrs. C. was made to cry out in a most piercing utterance, that there was some one in the midst of us who was provoking the Lord by jealousy, envy and hard thoughts of his servants the prophets. . . . The cry again went forth, and my voice was mingled with Mrs. C.'s, declaring the person who was meant was conscious of it. . . . I was made in power to pray the Lord to discover the offender, and ease the consciences of his children. But after some time spent in this state, seeing the person was not found, we prepared to go home. . . . I turned round, to Mr. Irving, intending to ask all present to kneel down to pray, when Mr. Irving silently pointed to a person who stood by, and looking to him I saw a power resting upon him, and he struggling to give utterance. I paused, and when utterance broke from him, instead of articulate words, nothing but muttering followed, and with this an expression of countenance most revolting. . . . I then up a prayer to God to judge his own cause, and preserve us from judging unjustly of a brother; al-

most at the same moment an utterance broke from Mrs. C., and from myself; 'It is an evil spirit.' " A form of exorcism was then uttered in the power though not attended with immediate success. Surely, the difference in character between these, and the former instances is sufficiently obvious, and should have led Mr. Baxter to attribute them to an entirely different spiritual source. §

Mr. Baxter tells us that Mr. Irving found a solution of the difficulties which troubled himself in the conclusion that the utterances were of "varying origin,"—"that the utterances at one time might be of God, and at another time of Satan, even in the same person." Regarding the "gifted persons" as vessels through which the spiritual power could be poured out, and received by others; this "solution" seems to us the most satisfactory one that has been propounded—the only one that adequately meets all the facts of the case;—one that is in perfect analogy with common experience; for does not the Spirit of God strive with every man; and is not every man also subject to the temptations and suggestions of an evil power? Why should we be admonished to "try the spirits whether they are of God"—if it were not that some spirits who enter into communion with us are of God; and others, the spiritual children of him who was a liar from the beginning and whose works they do?

In forming our judgments hereupon, there remains another phase of these Manifestations to be considered; but we must treat of this in another and a shorter article than the present.

§ Mr. Baxter also mentions the case of two children of a pious and exemplary clergyman in Gloucestershire, who, under a supernatural power, were made to speak "with such power of argument and exhortation, as might be said to surpass many able ministers, and certainly quite out of the compass of children of their age and understanding;" but when a confession of Christ was demanded of the spirit in one of them; at first, the spirit sought to evade it, and, when the demand was persisted in, "paleness and agitation increased over the child, till an utterance broke from him 'I will never confess it.'" And when the false spirit was commanded "in the name of Jesus to come out of the child," "as the child afterwards described his feelings, he felt that though the delusion was removed from his heart, and passed away from him." Subsequently, it was only by resisting the power that he became entirely freed from it.

THE RELIGIOUS REVIVAL IN IRELAND.

The following is that marvellous discovery referred to in our last issue, a picture to predict that it will be found wanting:—

The Rev. W. M'Ilwaine, of St. George's Church, B. occasioned a sermon on Sunday morning last, to refer to the extraordinary revelations He said there are two ways of accounting for these bodily manifestations. They

arise either from spiritual or natural causes. Look to them spiritually, and I deny that there is one word in the Bible of Jesus leading us to the expectation of these physical manifestations, much less to the toleration which is given them. Then can you account for them by natural means? Certainly we can. After a good deal of actual examination, I have to state I believe that there is a dangerous physical malady abroad, and that its seat is in the nervous system. It affects poor young girls who are working in factories all day with very inefficient food, and these girls I have seen myself suffering under the complaints I shall mention. I have seen them in hysteria. I have known it to end in epilepsy. I have seen them in catalepsy. I have known it to result in many cases in madness. Will you find anything of it in the Bible? I deny it. I say there is at present around us a dangerous amount of physical disease. Now, dear brethren, let me affectionately appeal to you as men, as brethren, and as citizens. What do you think of the men who call themselves ministers of Christ that will collect these young creatures in a crowded congregation, night after night, and speak to them as the old divine of whom I have been reading? Every fibre of their beings wrought up to excitement, and what is to be given to them? Is it to be given to them the Holy Spirit? Is it to be given to them the Spirit of God? I say this is an example of the most unchristian conduct as this. I tell you this is an example of the most unchristian conduct as this. I will not narrow your feelings by telling you what I saw with regard to the physical effects of what is going on under the name of "revival." Let no person say that I am now speaking of God's work; I am speaking of man's work. I saw case after case of mothers of families urged to madness by these men—the ministers. I saw populations actually insane. What was the object? Will you believe it? They were coming to be "struck," as it is called, believing that these were spiritual convictions. We have instances of men being enthusiastic, and we have heard of the Crusades, where millions of men fell victims to their enthusiasm. We have heard of Mormonism on the great Salt Lake; and I tell you that this work is neither more nor less, as far as it is physical, than one of these manias. But this is not all. I warn you on another ground. If you allow your daughters and children to go, and if you go yourselves, within range of this movement, they may contract the disease. I have seen whole roomfuls of these poor factory girls taken by it again and again, and one of the poor creatures told me she had suffered from it sixteen times! I ask you were these sixteen convictions? They were sixteen epileptic fits. Now, as regards the moral effects of this movement, what is to be said? Must I tell you that in the nineteenth century, and in this Protestant town, I have seen people victims to the delusion to such an amount that I dare not repeat? It may be said that these are mere excrescences, and that the thing itself is good. Now, I must read to you an extract from a carefully drawn up report which was printed and circulated by a man who stands high in the church of Christ. Now, I wish he had more sense.—Mr. McIlwaine then read an extract from the report in question in reference to the movement, and the cases of "convictions," and proceeded—What do you say to this? Is this supernatural or natural, think you? Is this the work of the Holy Spirit,

or is it the work of a diseased imagination? Come forward, now, the smallest child in this church, and say at once what is capable of proof, that these are cases of excitement and of a disordered imagination. You have now heard some of the mental, moral, and physical effects of this movement? but I have seen them. I have talked to the people, and have seen them in their rooms, and heard their visions. I did not go like some of my brethren and announce that I would preach to the people, but I went to their homes and talked to them; and I am constrained to say that I have met cases of the most fearful ignorance or fanaticism among these so-called "converts" that ever I met in my life. I met one poor creature, a female, who told me—and mark you, she is thoroughly sincere—that she was a saved sinner, because she had seen the Holy Ghost in the shape of a man, and he had given her a new heart! I have seen these persons lying under this excitement. There they were, one after another lying prostrate and powerless; and I am here to testify that one iota of rational Christian hope I could not find in them. Their hope was based on visions. They had seen our Lord and the angels, but one word or sentence of that blessed book, the Bible, I could not hear from them out of all the numerous cases of so-called converts. With regard to the scene (at the Botanic Gardens) of which that good man, whose statements I have read speaks, must I take the specious veil off the picture he drew? I went to that place, and I spent some hours in it, but I shall not offend your Christian consciences by telling you of those sights and sounds that reached me. There was a platform, and venerable men and raw youths from the glens, who could not connect one sentence grammatically, were upon it. They stood up, and stated that about six weeks ago they were perfectly ignorant, but now they had received the Holy Spirit. I say this, that more unedifying addresses I never heard and from the general groups around me I heard raving fanaticism. I saw the persons of young females surrounded by men where there was not a female eye to take cognisance of them; and I saw these men praying over them and singing hymns around them. I saw every propriety of civilised life violated under the garb of religion. Now, what do you think of this? Does God authorize every young man and boy to become a teacher? I said to some friends around me, how do you treat your "converts?" Are these young men under ministerial guidance? If not, it is a very bad thing; if they are, how is it that there are raw boys that get up to teach what has never been taught?

A RESULT OF THE REVIVALS.—It is a melancholy fact that within the last couple of weeks no less than seven individuals have been admitted into our District lunatic asylum whose aberration of mind is distinctly traceable to the excitement consequent on the religious preachings which are going on in the various districts round about us.—*Belfast Northern Whig*.

NAPOLEON AND THE CARTHUSIAN NUN.

We extract from the Court Journal the following which if it be true deserves to be recorded as a spiritual phenomena of the most striking kind. We had not before heard of the Lady who is so "celebrated" for her miracles and marvellous powers of healing, and who has "revelations" which are recognized by Popes and

Emancipators. If what is told of her be true, she is a medium, like many known to us, one who have not yet been admitted into high places in protestant England.

The arrival in Paris of the celebrated Sœur Colette, the Carthusian nun, whose miracles have rendered her name so renowned throughout the Roman states, has given rise to much speculation concerning the object of her visit. A great deal of mystery has always hung about the holy sister, and just at the present moment much interest is excited by her appearance in France. The ostensible motive of her visit is to accomplish the cure of an exalted and illustrious personage, who, ever since the battle of Solferino, is said to have suffered from a violent fever, and has been entirely abandoned to the hands of the medical faculty. He has been in this state for many days, and, by the use of the most powerful remedies, has been unable to find any degree of repose at dawn. The attacks of the fever are accompanied by a great deal of hallucination, and the patient is often seen to be in the most terrible and sickly condition. The attacks are so violent that he again each night visibly to the eyes of the medical faculty, and the fevered brain—but in all their efforts to cure him, and gradually to bring him to a more healthy state, the doctors have been unable to do so. They have therefore declared that the distress was so great on the first arrival of the illustrious personage, that one most deeply interested in his welfare took upon himself to write the story of the case to the Pope, having more faith in the spiritual aid to be afforded by his Holiness than in the physical succour of the whole universe of doctors already called in. The answer sent by his Holiness was borne by Sœur Colette, in person, and ever since her arrival she has been secretly installed close at hand in the Italian convent, in the Rue de Courcelles, and the result of her visit is already visible in the calmed nerves and soothed brain of the illustrious personage, who, although still far from sufficiently recovered to be able to take his hours of repose like the rest of the world, is so much improved as to remain silent during the attacks of the hallucination, instead of telling aloud, and with unconsciously hurried speech, the story of the bloody visions passing before his eyes.

Sœur Colette, although French by birth, has been for years in the entire confidence of his Holiness. She first went to Rome impelled by a revelation concerning the birthright of Louis Dix Sept. Soon after her arrival in the holy city the Baron de Richemont was sent for by the Pope, and remained for some time the honoured guest of his Holiness—it was during the period of the Pope's exile at Mola di Gaeta, and the astonishment of the strangers gathered at that place may be conceived when seeing all the royal and noble personages crowding round in reverence to the head of the Church—among whom the royal family of Naples, the Archduchess of Austria, and the Princes of Bavaria were not the least conspicuous—the Pope was observed to abandon all upon the approach of an humble-looking individual, who was known to be living poorly and upon small means at one of the lowliest inns of the place, and, taking the obscure individual's arm, walk apart with him, holding secret conversation with him, pass and repass before the great personages without further notice. Ever since that time Sœur Colette has reigned triumphant in the Pope's private councils, and no affair of import-

ance is commenced without consulting her. Her arrival here is therefore considered to have the greatest significance.

IMPORTANT PLACE.

The Boston Courier announces editorially, without contradiction, the fact of the circulation of a report that Professor FELTON, of Harvard College, distinguished for his Greek scholarship and his continued and vigorous warfare against Spiritualism, has become a believer in that doctrine—having found in the course of his researches that the evidence was irresistible." As the Courier is supposed to know something of Prof. Felton's opinions—that paper having been the channel through which, during the last year or more, the able Professor has spoken out in thunder-tones, editorially, against Spiritualism,—this uncontradicted announcement by that journal is rather remarkable than otherwise. Professor Felton's previous investigations of this subject had been understood to have been very full, and they led him to oppose it as he did.—The Springfield Republican, another rather violent opposer of that doctrine, seems also to have changed its opinion in the same way as the Harvard Professor.—*Harford Times.*

LATEST FROM P. B. RANDOLPH.

In the last issue of the Auburn *Clarion* we find a letter from P. B. Randolph, in which he congratulates the editor on his efforts for the elevation of public sentiment towards a high and true Spiritual philosophy; and wishes success may crown his efforts to disseminate the great and important facts of genuine Spiritualism. Those who lately rejoiced over his "recantation," will find little in this to feed their satisfaction. We copy the closing paragraph from his letter:

"I have recently lectured on Spiritualism and had a discussion with brother Fox, prompted by Elder Beebe. I endeavored to show notwithstanding there might be bad spirits, there were good also; and that outside of ancient and modern Spiritualism there was not a particle of proof for immortality. If there is, where are we to look for it? If I were rich I would subscribe for 10,000 *Clarions*, and thereby reach that number of souls to convert them to a belief in Immortalism, the first step towards a true spiritual religion. God speed you, brother.

P. B. RANDOLPH.

EXTRACTS FROM OUR AMERICAN EXCHANGES.

"I am a man fifty-six years old; I have made strong efforts to properly investigate the subject. When I commenced I was what is termed an infidel. I witnessed within my own house, at my own table, very many strange and wonderful things. I became a writing medium, so called; I also became influenced to hear and converse with what claimed to be those who had left the form. This continued for about three months; what I heard was wonderful beyond description. I at times questioned my own sanity, but a circumstance occurred which settled that point conclusively with me, which I will here relate:

A cousin of mine, who was my playmate in childhood, purported to come to me, and talked with me. I enquired of him if he had left the form, and if so, what caused his death. He told me he was in the Spirit-world, and consumption was the disorder which took him off. I did not believe it at the time, nor did my family; but we soon had it confirmed to the letter. This to me was conclusive evidence of a spiritual source of intelligence, and that it was neither insanity nor a psychological influence."—L. KINDALE.

"Were all the physical manifestations of modern Spiritualism clearly demonstrated to be of human origin, this would alter my belief but a trifle regarding the teachings of the purported spiritual impressions. For I believe any person, whether a medium or not, will, if he has his spiritual aspirations flowing out in continual desire for goodness, truth and intelligence, come in *rapport* with that pure spiritual intelligence whence he will receive communications of the most soul-elevating character. I believe that communications thus received are much superior to those we receive from the physical media. I believe there exists an atmosphere of spiritualization or intelligence, which, by desire, we may come in contact with, and receive a portion of, into our own spiritual organism, and that we may thus make it a part of our individualized spirit."—D. N. SMITH.

We are again obliged to omit several articles for want of room. Amongst the rest a report of our Jubilee and Campmeeting.

—:O:—

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THE
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(PUBLISHED ON THE 1st AND 15th OF EACH MONTH.)

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 8.—VOL. IV.]

SEP. 15th, 1859.

[Price 1d.]

DIVINE GUIDANCE.—ANGELIC GUIDANCE.

"Ta, Papa," says the little one, when the parent has done something which the child feels has given him pleasure, or done him good.

"Thank you," is the heart-voice expression of the adult, when some ready friend has done him good,—tided him over some trouble.

"Thank you," says the blind man as in the midst of his groping and stick-striking on the ground, some passer by takes his hand kindly, and leads him to the turning he is in search of: but who ever thought that the young, or the old, were doing anything contrary to the will of God, in accepting assistance, and thanking the persons who had so befriended them.—The helper with his eyesight sees, and therefore is superior to the blind: the parent, is the agent of the Deity; and so is he with his eyesight: the act of the one, and the act of the other, does not prevent the little one saying "grace," and the adult thanking God, that kindly feelings in man, have been directed towards *him*. We men of threescore years and ten, are at the best, but as the little one in strength and knowledge, as to divine wisdom as developed in nature and providence: therefore, why should the acceptance of assistance, and a recognition of it, by an expression of thanks to unseen intelligences, be considered derogatory to the Deity; and an act of *worship* to angels. Away with such puny carping. Thanks to the servant, does not prevent the due amount of thanks to the principal: we lose no free agency; we can refuse, blind though we be: if we will, we can grope and knock our stick about as much as we list; but notwithstanding, agency unseen by us in our blindness and wilfulness, has been created in Divine order: yea, verily,—there are "ministering spirits sent forth to minister to those who shall be heirs of salvation," and how are we to know they are ministering? How can they be ministering, unless they directly act on us?

LONDON: F. FITZGERALD, 20, PATERNOSTER ROW, E. C.

If we ask divine guidance, how is the answer to be known, or the path taken, unless it is by tangible guidance, that the way is pointed out—"this is the way walk ye in it." What is the every day method of the ordinary christian? Pray for Divine guidance morning and evening. A difficulty arises—two paths are open—which is the christian to choose? He cannot tell—he guesses at the right; if it turns out right, it is "divine guidance";—if wrong, "the devil's guidance," when the sheer truth is, it is his own spirit's determination—a leap in the dark,—whereas, if he were a practical christian, and sought direction in difficulty as a child from its parent, or a pupil from his teacher, or a clerk from his principal,—he would get a straitforward answer, to a straitforward question,—and that answer would be by one of the many phases or methods God, by his messengers, acts upon animate and inanimate matter: not a dubious, uncertain answer; but one rung out clear as a bell,—yes or no. Go as little as possible to mediums, for this intercourse. Heart prayer to God for guidance, will bring a heart-answer from God. And see to it, that you carry out the instructions conveyed by that answer; even though it be opposed to your own view of what ought to be done.

Peckham.

JOHN JONES.

MR. IRVING'S CHURCH.

The excellent series of articles on this interesting subject induces me to offer a few words following out the able review given by "A Truth Seeker," particularly in his last article on Mr. Baxter's "Narrative of Facts."

It is the province of Spiritualism to give the key to all such remarkable manifestations, and now, for the first time, it is possible for us to look at them as parts of the great system of the soul. Had Mr. Irving lived in this day, or had Mr. Baxter been now the willing recipient of spiritual influx, they would each have treated the great subject in a way entirely different to that which their slight knowledge rendered possible thirty years ago.

Still it appears that they did the best that was possible for them at the time, and it is no wonder either that Mr. Irving in his deeper utterance and perceptions should have founded a church upon his manifestations, or that Mr. Baxter should for a time have believed himself an apostle of that church, and should soon have become so dissatisfied with his apostleship. But the whole of church the building of the one, and of the apostleship and secession of the other, were based upon an entire misconception of the nature of the manifestation of the spirit, and this

has been amply proved by the subsequent history of the Irving Church, now carried on as "The new Apostolic Church." Had either Mr. Irving or Mr. Baxter been aware of the first principles of modern Spiritualism, they must have seen that it was against the very nature of spiritual manifestations to erect a permanent church upon their utterances. Want of knowledge of the true state of the case made them to think that they were perfect mediums or apostles for revelation, for prophecy, and for spiritual utterances; and the "gift of tongues," and the "power of the spirit," now so well known and so widely spread, were to them only the most direct proofs that the times of the early apostles had returned in all their fullness.

Would that the world were fit for those days to come again, but be assured that when it is, it will not have long to wait for them. In the mean time we must be content to witness, and prove the great fact, that the spiritual degree of the soul is still, as ever, formed for their reception, and that from its inherent nature, as much of the Holy Spirit as it can receive, is constantly poured into and through it. But this again in all of us is so mixed up with our human nature that we do not now expect to be able to receive the pure Spirit of light and truth, any more than we should expect the worst of our fellow creatures would be able to comprehend in his organism the fullest type of Hell.

There are all shades and tints between the most perfect, and the darkest soul, and whatever there may be of utterance through the spirit world, has to come through and mix with, the medium through which it flows.

The same mind too is not always, in fact never, in the same state. How then form a church upon the authoritative utterances of any man or men in these degenerate days. And why expect to come through us at all times, prophecies which shall not be false, and revelations which shall in all things accord? Mr. Baxter did not see this, and so he gave the spiritual side of man to the Devil, and in spite of his many experiences and wondrous facts to the contrary, denied to God his manifesting power on the soul.

The poor remains of Mr. Irving's church, though it meets in a splendid cathedral, has avoided Mr. Irving's mistake, by dispensing also with his great truth of spirit intercourse and power, in which it was but a flaw, and they have put themselves upon vestments and respectability instead of upon spiritual gifts which they now must comprehend. Indeed, as one of their ministers recently informed the writer, what little there may be of spirit manifestations amongst them, they "keep as much as

possible from the public." In this however, they only follow in the wake of the other churches, satisfied with forms and creeds instead of seeking the great realities of the soul, and the powers which God has made it to contain.

We cannot fail to remark the astonishing likeness between many points of the Irish and Scotch Revivals, now in their strength, and the experiences of the early days of Mr. Irving and his friends, and an instructing comparison may be made between them. We are sorry to observe however, that those who are preaching and writing to the revivalists, do not comprehend the meaning of these great spiritual manifestations, and they are likely for want of knowledge to do but little of the good they are capable of. We hope that in their ignorance, they will not follow Mr. Irving's example and close the spirit, by forming a revivalist church with apostles for its ministers. W.

SPIRITUALISM IN FRANCE.

The following extraordinary circumstance is extracted from a recent number of the "*Revue Spiritualiste*," and the truth of which is vouched for by an illustrious gentleman, holding a high position in Paris. The person who experienced the manifestation, is a very respectable woman, of great decision of character, and, for some years past, the Superior of a Community of sisters of Charity, whose peculiar duties are to attend the hospitals and console and tend the sick. The narrative is in her own words:—

"I was some time attached to the hospital of —, and was called upon to bestow my care upon a young soldier, who was lying ill of an incurable disease. No one but the doctor who attended him, would have divined the hopelessness of his case, for his gaiety and levity were beyond controul; he laughed at every thing of a religious nature that I spoke of, and affected the most complete incredulity of the danger of his position and even did not hesitate to address me with compliments little in accordance with my profession or the place. Being tired of his absurd discourse, I could not help one day giving him, with the greatest kindness and carefulness, a solemn warning of his state. "Do you think then sister" said he "that I am in such great danger?" "Without a doubt" I replied. The doctors say there is very slight hopes of your recovery." Since it is so, you shall not have reason to be displeased with me." He then immediately requested me to send for the chaplain and edified the whole house by the strong sentiments of piety with which he received the last sacrament. When he found him

self drawing to his end, he begged me to receive a confession which he said he could only make to me alone. I could not refuse to comply with the wish of the dying man, and for more than an hour I listened with the greatest attention to a long family history, interrupted more than once by sufferings of the patient. His voice became weaker and weaker : all at once breaking off his recital, by a last powerful effort, he raised himself and drew from beneath his pillow a locket and said to me, "When I am dead, sister, I beseech you send this to ——" He did not complete the sentence and expired whilst handing me the locket.

My trouble and uncertainty were extreme ; should I send this precious relic to his mother or to some other person to whom he was attached ? It was impossible for me to know :—thus preoccupied in mind, I watched, praying, with one of my companions at the side of the body for some hours, when looking upon the calm and almost smiling face of the poor young man removed so early from his family and all his earthly hopes, I forgot for the instant that I was before an insensible corpse and said to him mentally, "Shall I send the locket to the person of whose devotion you spoke ?" Then, astonishing to relate the dead man raised himself, sat up, and nodded his head, as if to answer "Yes." The fright caused me to cry out which woke my companion who had been sleeping and who upon looking up saw the body fall back heavily on the couch. "You have been lifting him up" said she. "No," I answered, "I have not moved, but the dead man has replied to my thought." We then both ran to the bell, the sound of which in an instant brought several of the sisters to us, together with the surgeons ; they examined the body and found it stiff and cold : they then shrugged their shoulders and said "It must have been hallucination." "That cannot be," I replied, "as my sister who has been praying quietly by the side of the corpse, without knowing what had preoccupied my mind, likewise saw him move and fall back on his couch." "What does that prove ?" added they, "You imagine you saw, and you influenced your companion ; it is always so in cases of collective hallucination." It was useless to argue with men so doggedly attached to their own opinions : besides I had *seen*—distinctly seen as well as my companion, and was in the full possession of my faculties and am confident of the complete integrity of my judgment ; moreover we had both of us for some time been familiarised with the aspect of death and it was not the first evening by many that we had watched together. I left the doctors to reason and argue at their leisure and set about fulfilling the desire

naturally expressed by the departed. *The result showed me that I had done what he wished.* But since that evening, I have ceased to watch by the side of the dead, the impression which that event has left upon me being still so powerful that the scene is constantly present to my mind."

THE MIRACLE OF THE EAR RING.

There has been abundant disputation as to whether or not the miracle days are over, and it is not yet settled what is or is not a miracle. But in the sense of its being simply the action of a natural law—spiritual or magnetical, as yet imperfectly understood—I will relate the following "miracle of the ear ring," which occurred at our own house, August 27th, 1859.

Mrs. W. was just recovering, from a very severe inflammatory attack, when, on the morning mentioned, as she was trying to dress her hair, but almost too weak to lift her hand, Miss Dixon, saw spiritual hands resting on Mrs. W.'s hands: and immediately the hands and arms seemed to move mechanically and without effort; but before finishing, she felt, she said, something "like a tickling at her ear," and immediately put up her hand, when, to her surprise, the ear ring was gone. Both ladies looked and looked from the bed clothes to the ear, then to the floor then to the ear again then shook the hair, but no where could the ear ring be found.

At the same time they both saw distinctly and clearly, the spirit's hands reflected in the chimney glass. At length Miss D. said, "I said just now, your spirit friends would help you, and so they have: they've got it dear." "They must have hid it somewhere." They looked again and both felt solemnized with reverence, for Miss D. saw it was her spirit-aunt that was with them, and though both somewhat familiar with the higher phases of spirit-manifestations, yet could now scarcely believe their own eyes and senses, until fully assured of the facts.

In about half an hour, Mrs. W. went to rest on the couch, when again she felt this spirit-touch, and felt that the ear ring was in again. She called Miss D., who saw, to her second surprise, that it was safe in its place, nor is it easily removed.

This fact, so clearly shown to them, was a distinct demonstration of spirit agency, and, to them, a very pleasing and satisfactory proof. In the evening, Miss D. was entranced, and we asked how and why it was done? As near as possible, the following was the answer:—

"Numbers of spirit friends have been with your sister, working to re-

store her, and this morning, the spirit power present was so strong and you both being mediums, from the power exhaled by you, I could show you my hands and almost materialize them, and directly you said 'help' I had permission thus to show you that we were helping, and made use of the opportunity to give you that proof of what we can do when circumstances are favourable. God bless you my dears,—never fear dears. We would not do it did it frighten you. There are many,—many, that love you,—and God loves you, and permits good spirits to do you good, which they do often insensibly to yourselves."

I can also testify to a somewhat similar manifestation which came directly under the cognizance of my senses, and therefore, can't help myself but believe this fact as above related. Both ladies sign their seal and testimony; and *one clear fact is worth a hundred "may-be's."*

I cannot sympathise with those who say, 'such an act is unworthy of a good spirit.' God does not always show his power by thunder and lightning and earthquake: but there is "the still small voice." A more imposing fact would have frightened them, but this simple manifestation was impressive and loveable to them from its very simplicity.

Thus your readers may call it a miracle, or a curious phenomena, or automatic brain action, or call it or explain it as they like, but nevertheless *it is a fact*, and a very pleasing fact to us.

25, Cambridge Terrace, Dalston.

S. WILKS.

MR. JOSEPH BARKER ON SPIRITUALISM.

(From the 'Boston Investigator'.)

[To many of our readers, the name of Mr. Barker will be familiar; and to the writer he is known personally. We well remember his last visit to England, for at that time we were busy with our enquiries into the reality of Spirit-intercourse.

On that occasion, we had the pleasure of a personal interview with Mr. Barker, and we availed ourself of the opportunity of asking for his views on the subject. As far as we recollect the following was the substance of his replies:—He had sat on one occasion, along with a few friends, where spirit communications purported to be received. Several answers to questions were obtained some of them of such a nature that he could not conceive how any person, in America, but himself could know; questions connected with his own family. If we remember aright some of the answers were of such a nature as to preclude the theory of thought reading. Since that period we have looked anxiously for the result of

any further enquiries of his, knowing full well that if he once becomes thoroughly satisfied either of its truth or falsehood that he will prove a courageous friend on the side of his convictions and a powerful opponent to those who oppose him. His present position is defined in the following which we copy from the "Reasoner" edited by Mr. Holyoake.]

I HAVE not been able, as yet, to believe in this strange doctrine, though of course I have no objection to believing it, if I could be satisfied that it is founded in truth. This is all I want to know about this or any other doctrine. Some people may desire to know if such and such doctrines are popular, or fashionable, or promotive of one's pecuniary interest. But the only question that concerns me, in relation to them, is simply—*Are they true?* If they are, I am ready for them, no matter whence their origin, what their nature, or where they lead.

I have been a good deal interested in reading some excellent remarks of our able brother Barker on the subject of Spiritualism, and it struck me that they ought to appear in the 'Investigator.' They manifest a degree of fairness and candour which I always like to see exhibited towards everything that is new or out of the common course of things. Let Christians condemn, if they will, every doctrine that is not baptised in a sectarian creed; but let Infidels or Liberals impartially and calmly investigate it, more especially when it claims, as in the present instance, to be founded in Nature and Reason. Free, independent, and honest inquiry never can do harm, but is sure to prove beneficial to every one who may practise it.

The observations of Mr. Barker, to which I allude, I find in the Boston Spiritual paper called the 'Banner of Light,' to which they were communicated, as follows, by one of its Philadelphia correspondents (Cora Wilburn).

A LIBERAL.

Last night (Monday), the celebrated Infidel lecturer, Mr. Joseph Barker, lectured on Spiritualism, with a view to define his position in regard to it. Many of the Spiritualists present said they had never heard a more candid, clear, and honest presentation of Spiritualism to the public mind.

Mr. Barker said he did not deny the facts or phenomena of Spiritualism; he felt no right to deny their truth, but he lacked sufficient evidence to accept them. His position was that of a patient observer, a candid investigator, a watcher. The power alleged to be spiritual might prove so, or it might prove some other force. He knew not what he might say if a table were moved or suspended; he might doubt still,

or disbelieve that it was done by spiritual agency. He divided Spiritualists into two classes ; the one believing almost wholly in the manifestations, and caring little for the philosophy ; the other accepting the philosophy, and caring but little for the manifestations. Among the former class there was more credulity, more danger of running into extremes ; they often turned from the belief they had adopted too hastily. He then enumerated the points on which Spiritualists were superior in their belief to all the churches. They had cast aside the idea of a personal God, sitting on a great throne, in a monotonous heaven, for ever praised by eternal hallelujahs. They had cast aside the devil, that monster of theology, and the brimstone hell ; their intermediate spheres were only stages of probation, easy enough. Their heaven was a place where men and women lived, employed their minds, exercised their sympathies, took part in the affairs of earth. Little children lived no more in dread of ghosts and goblins, and if spirits were around them they were not afraid of them ; and this certainly was an improvement. The children of Spiritualists were welcomed into existence, the parents feared not for their natural depravity. Then, the exponents of Spiritualism claimed no authority for what they gave, purporting to come from spirits ; it was free to be accepted or rejected, as man's reason should dictate ; their mediums brought no documentary proofs, assumed no authority. They had no forms of worship, no creed or ritual, and the decorum and order of their meetings was praiseworthy, as was also the introduction of music and singing.

Mr. Barker spoke of the reformatory and liberalizing tendencies of Spiritualism, adverse as it was to creed-shackles and slavery of every form. Even though viewed as a religious sect, it was to be hailed, for it was in every respect in advance of the churches. The thoughts and philosophy purporting to come from disembodied spirits, might come from that source or from any other ; the lessons taught were good, the stream was beautiful whatever its source. Spiritualism taught man to think for himself ; it taught him that the knowledge acquired on earth would accompany him to the other life : if there be another life it was a consolation to believe this ; if not, it was the best employment here to acquire knowledge. Spiritualism elevated the character of woman, setting aside the prejudices that had kept her so long in subjection. Some of the best lecturers in the Spiritual field were women ; and this was right and good.

The lecturer spoke in praise of A. J. Davis's works, of the Spiritual literature generally, that was disseminating many truths and liberal principles ; its advocates were fearless, and its press liberal and free likewise.

Very kindly Mr. Barker spoke of the 'Banner of Light,' conducted with the utmost liberality of sentiment, that gave to the world not only its own communications, but the sermons of a Henry Ward Beecher, a Chapin, a Parker, and others; thus giving its readers the opportunity of learning all the various opinions entertained by the leading minds of the day.

He said that his position was not that of a believer or an opposer; but he hailed any movement that was calculated to promote the interests of humanity, the overthrow of error, the establishment of liberal principles and Freethought. He had heard of the charges against Spiritualism, but they had made no impression upon him; for the recantations of Randolph, the exposures of Bly, only proved that they themselves had deceived, and of such men nothing can be believed, neither could the declarations of such a man as Dr. Hatch.

Spiritualists had been accused of immorality, of free love, but the accusation came with a bad grace from the Christian community, who were the most licentious of all. He had paid no heed to these charges, knowing that all reforms are accompanied by extremes and excess, committed by a certain class of minds to be found everywhere. He had had personal intercourse with Spiritualists, and found much in them to commend. The noblest and truest men, the purest and most virtuous women, were found in its ranks. He hailed it as one of the reformatory movements of the age. If some future development should prove the spiritual theory wrong, they had progressed out of the churches and had at least freed their minds; if their theory be true, the enlightened portion of mankind would soon learn and acknowledge it.

Our friend, Thomas Gales Forster, being called upon to reply, gave his thanks to Mr. Barker, for his candid, clear and honest presentation of Spiritualism; tendering also his thanks for the friendly manner in which mention was made of the 'Banner.' Mr. Forster explained that we were not a religious sect, that our temple was our Father's Universe; our creed, universal love to man. That the honest Atheists, the true of all beliefs, were welcomed by the Spiritualists; that, hand and hand, and heart with heart, we joined in all the reformatory movements; in all that tended to elevate and conduce to the happiness of man. Mr. Barker replied in a most friendly manner, that the difference between them was more in words than in aught else; that they, like us, believed in the all-pervading, universal spirit—it matters not if he be called God, or any other name. They were not Atheists; and, though they had no proofs of immortality, they deemed the best preparation for the next life, if there was one, was doing right in this. Our brother Forster, as well as

Mr. Barker, was loudly applauded,—Mr. Barker, keeping his audience in a pleased, and often very mirthful, mood. The signs of the times are hopeful.

CORA WILBURN.

FACTS FROM A CLERGYMAN.

A few mornings since, while sailing down Seneca Lake on board a steamer, we overheard an interesting conversation between two gentlemen, one of whom proved to be Rev. Samuel Dexter, a Christian minister of Paris, New York. On our entering into conversation with Mr. Dexter, we found him exceedingly liberal, intelligent and progressive in his views; and though not regarded as a Spiritualist in any technical sense, he freely declared himself a true believer in the fundamental fact of Spiritualism; and he held the doctrine of angel guardianship as one of the most beautiful and attractive features of true Christianity. He related to us some striking experiences. Many years ago he was engaged, as an overseer in Auburn State Prison. One day while busily engaged, in a sitting posture, in one of the work rooms, he heard a sudden voice over head, calling on him to arise immediately and leave the place where he was sitting. The voice came audible and earnest, the second time. He arose, left the spot, and on looking up, at that moment a large iron shaft became loosened and fell with a tremendous crash on the spot he had just left. Had he remained one quarter of a minute longer, instant death would have been inevitable.

A few years since, Mr. Dexter and his son were in California, while his wife was left at home in Paris. Mr. D. received intelligence that his wife was ill, but she was not regarded dangerously diseased. One day he heard an audible voice calling out, "Samuel, Samuel!" He listened and gave earnest heed, when the voice said, "I am Caroline, your wife!" So positive was he of the presence of his companion, he had no doubt of her decease, and he had a long conversation with her. He communicated the fact of her death to his son and others, and the next mail brought intelligence confirming the message his spirit wife had already delivered. These facts are in entire harmony with thousands of phenomena which have now been demonstrated.—*Clarion*.

REMARKABLE DREAM & SPIRIT-MANIFESTATION:

The following statement from the pen of Dr. Gardner was promised to our readers some weeks since. It presents several points of curious and perplexing interest to the investigator of physical phenomena:

EDITORS OF THE SPIRITUAL AGE:—Among the incidents of spirit manifestation which have fallen under my personal observation, the following will rank as one of the most remarkable in many respects, and especially so, as furnishing positive evidence of the personal identity of the spirit. On the morning of the fifth of May last, being then in the city of London, England, I was still in bed and my thoughts had wandered away across the deep blue sea, to the homes of the loved ones, when I fell into that peculiar half-waking, half-sleeping state in which the

thoughts are still active, while the external perceptions are closed. I seemed to have recently returned from Europe, and to be seated in the Fountain House, sitting with my back towards the door, and engaged in conversation with a gentleman concerning my recent voyage; when I distinctly heard the heavy tread of a man enter the office through the door behind me, and take a seat upon the settee. I did not look around, but continued the conversation, until, by a motion of the finger, the gentleman with whom I was conversing called my attention to the new comer; when, on turning, my surprise was great at beholding seated before me my old and much esteemed friend, Mr. D. K. Minor, who I supposed was in Australia. I uttered an exclamation of surprise, and said, "Why! Mr. Minor, how did you get here? Where did you come from?" He replied in a very quiet tone, without any manifestation of joy or excitement which he would naturally have shown on thus meeting a dear friend from whom he had been so long absent—"I came from Australia." I said, "Where and when did you leave Emily?" (referring to his daughter who accompanied him to his far-off home.) His reply was in the same tone, "I left her in Australia *about* three months ago." I said, "I little thought to have met you so soon after my arrival from Europe," and also told him that on the day before I arrived, I had a long conversation with a gentleman on board the steamship, who had frequently met him in his (the gentleman's) store in Melbourne. Mr. Minor then arose and passed out of the room, I following and asking him, "Mr. Minor, how did you get through with your difficulty with Mr. W." (referring to a difficulty he had with a man who went to Australia as a partner in business with him, and with whom I knew he experienced difficulties of a character that seriously threatened the success of the enterprise in which they were engaged.) Mr. M. turned, and with an earnestness of manner I shall never forget, answered, "*He is not human, Doctor; he is not human!*" and added, "I am very wet and cold," when I observed that his hair and garments were dripping with water. He laid off his coat and at once disappeared.

I immediately awoke to full consciousness, and involuntarily rose up in my bed and looked out upon the floor to see if it was wet in the place he had occupied but not seeing any wet on the carpet, I sprang from the bed, which was curtained, to see if I could find the coat he had taken off—so vivid and real was the impression made on my mind. Not finding the coat, the thought occurred to me, 'It must be a dream for the place of meeting was not here but in Boston; and I again returned to my bed. But the impression became stronger and stronger that I had really seen Mr. Minor, and that he had passed away from earth, and had there manifested himself to me. Indeed so strong became the impression, that I again arose and made a memorandum of the day and hour, for future reference.

I mentioned the strange dream I had to my friends, both in London and after my return to Boston; and said that I believed Mr. M. was dead, and that I had been thus visited by his spirit. Yet I was not satisfied in regard to the reality of the vision for the following reasons: 1st, I was in London, and the vision appeared to me to be in the Fountain House, Boston, and the time of the ap-

pearance to be after I had arrived home. 2nd, The appearance of Mr. Minor was not such as he had always presented during our acquaintance. All who knew the old gentleman in this vicinity, (and their name is legion) are aware that he always wore his full beard and that quite long; but when he appeared to me, his lip and chin were clean shaved, leaving only very spare whiskers. 3rd, The extreme youthful appearance of his countenance, save the appearance of age about the mouth, consequent upon the loss of his teeth (he was 63 years old). 4th, The apparently absurd idea of describing a conversation with my fellow passenger on the steamship the day before our arrival home, when I had not even decided when I should return. 5th, The appearance of his being so wet, which I had not noticed until my attention was called to it by his remark, "I am very wet and cold,"—which appearance might therefore be explained as either a psychological impression or a dream.—6th, After my return I found a letter from Mr. Minor, dated the latter part of December, stating that the difficulty which had existed between him and Mr. W., his partner, had been settled by his (Mr. Minor) purchasing Mr. W.'s interest; and informing us that he had located his machinery in the mining regions and had commenced work under exceedingly flattering prospects. This letter was full of courage, confidence and hope. Hence there would not seem a good reason for his reply, when asked in regard to the difficulties between himself and partner—"He is not human," etc.

Thus, after considering all the circumstances, I was forced to conclude that it was all a dream, and wholly unreliable. Yet in my moments of quiet, the impression would often force itself upon me that I had really met and conversed with the departed spirit of my friend; but I as often endeavoured to banish the thought as improbable.

Thus matters remained until, some few days after my arrival here, I received a brief note from his daughter, dated in Australia the second of March, stating, among other things, that her father died from injuries received from his machinery on the 11th of February, and that she was on the eve of sailing for the United States; but no particulars were given. This letter brought to my mind vividly the recollection of my dream, and with the remembrance of the fact, which I had not before thought of in connection with the dream, of a conversation I held with Mr. J——, a fellow passenger on board the steamship City of Washington, who had been engaged in mercantile pursuits in Melbourne, Australia, and was returning to this country on account of failing health. During this conversation he informed me that he had met my friend, Mr. Minor, in his (Mr. J.'s) store in Melbourne, and referred to the difficulties between Mr. Minor and his partner. In short, the conversation was substantially the same that I had dreamed on the morning of the 5th of May, one month before.

Soon after this I received another letter from Miss Minor, informing me of her arrival in New York, but giving no further particulars of her father's death, except that he was caught in a belt, had his left leg drawn into the machine and badly broken, on the 2nd of February, and died on the 11th of the same month. I enquired of her through a friend who was about to visit her, for full particulars, mentioning to him the incidents of my dream; and

learned that her father's appearance as described by me, was correct, in all particulars except the wet; that at the time of the accident he was not thrown into the water, nor the water thrown upon him, and she could not conceive why he should so represent himself; but that his beard was shaved precisely in the manner I described it to be. She also stated that the remark the spirit made in regard to his partner was fully warranted from the conduct of that partner and his treatment of herself after her father's death, and this, too, after his solemn promise made to the dying man that he would guard her rights with jealous care as if she were his own sister or daughter. Yet in the face of this promise, at the earliest moment which the law would allow, he had siezed and sold all the property, pocketed the proceeds, and left her penniless and unprotected in that far-off land. Surely, there was much truth in the words so impressively repeated "He is not human, Doctor; he is not human."

In due time, another letter was received from Emily, extracts from which were published in the AGE, in which she states that her father died on the morning of Friday, Feb. 11th; that about sundown on that evening there arose a terrific storm of thunder, wind and rain, which literally tore in pieces the tent in which she lived, prostrated the forest trees, and exposed the lifeless remains to the howling tempest. This fully explains the meaning of the expression made by the spirit to me "I am very wet and cold."

Here I would again call the attention of the reader to the significance of the spirit's answer to my question, "Where and when did you leave Emily?" "I left her in Australia about three months ago." This was May 5th. He died Feb. 11th, within six days of three months. Thus, even in minute particulars has this (to me, at least) remarkable dream or vision been proved true; and it furnishes one of the most remarkable tests on record of the power of spirits to impress the minds of mortals. There are many cases recorded wherein the spirits have presented vividly to the minds of mortals, the time and manner of their death at the very hour in which they passed away, but I know of none where the appearance was so long a time subsequent to the event. I would ask, even admitting that the spirit really was present.—By what means could this representation be produced, and how could I have known and related a conversation which did not take place for a month afterwards? In short, I should like your explanation of this matter; also, to have those of your readers who have made the philosophy of mind their study give their views upon the *modus operandi* by which these facts were impressed upon the mind.

Fraternally Yours, H. F. GARDNER.

Boston, Aug. 10, 1859.

WORDS OF CAUTION.

We commend the remarks of our brother to the readers of the *Telegraph*. We extract them from a letter received some time ago, yet words of wisdom do not readily lose their savour.

"For the welfare of spiritists themselves, as well as the world at large, it is of vital importance that the subject of spirit communion be viewed from its dark side

as well as its bright one, that the dangers which surround it may be avoided, and the good it contains be evolved.

A celebrated spiritual writer of the last century, the Rev. William Law, thus remarks, in reference to similar matters to that under notice ;—"Would you know whence it is that so many false spirits have appeared in the world, who have deceived themselves and others, with false fire and light, ; laying claim to inspirations, illuminations, and openings of the divine life, pretending to do wonders under extraordinary calls from God? It is this,—they have turned to God, without having first turned from self;—they would be alive in God, before they were dead to themselves; a thing as impossible in itself, as for a new grain of wheat to be alive before the old grain dies." These observations, coming from so experienced a man, deserve serious attention, the correctness of which is daily confirmed in too many instances.

If you think what is above written would, in any measure tend to promote rightmindedness and holiness of action in relation to this matter, you are at liberty to use it, as also the following verses."

THE WORSHIPPING OF GOD, AND THE REVERENCING OF ANGELS.

In your rev'rencing * of angels,
 Let no fleshly mind intrude ;
 For they are the Lords evangels,
 Sent earth-ward for your good.
 Vain minds would fain beguile you,
 Of this your sure reward ;
 Be firm when they revile you,—
 And trust ye in the Lord.
 Yet though your rev'rence paying,
 To spirits from the Throne,
 Keep ye the angel's saying,
 And "worship God" † alone.
 None but the One Eternal,
 Whose temple is the soul,
 Can discern the fiends infernal,
 And all their craft controll.
 In stolen robes of beauty,
 They hide their forms of sin ;
 And only God and duty,
 Can guard the soul within.
 Like tombs enrobed in bowers,
 Inside corruption grim ;
 Or pitfalls hid in flowers,
 To entice the victims in ;
 So are these shades unholy,
 So false, and yet so fair ;
 Unlike good angels, lowly,
 These spirits of the air.—SPIRIDION

* Colossians, chap. 2. v. 18, mistranslated "worshipping." † Revelations, chap. 19. v. 10.

As some of our readers may desire to have a fuller account of Mr. Irving's experiences than we shall be able to give we have much pleasure in recommending the following, originally published at 2s. 6d., but now reduced :—

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THE
British Spiritual Telegraph,

(PUBLISHED ON THE 1st AND 15th OF EACH MONTH.)

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 9.—Vol. IV.]

OCT. 1st, 1859.

[Price 1d.

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

NO. XIX.

We have in a former paper adverted to some remarkable cases of healing, believed to be by supernatural power, occurring at this period; and, by Mr. Irving and his friends attributed to the operation of the same Divine Spirit as the "utterances in power" to which the attention of our readers has been already directed. We shall now bring some of these cases under their more immediate notice, so far as space will permit.

One of these instances—and one which attracted much attention, was the case of Miss Fancourt, the daughter of a clergyman, a lady of studious and pious habits, who for eight years (with a very slight intermission) had been a helpless cripple. "She had for two years abandoned all remedial means and betaken herself wholly to her couch, never leaving it, except sometimes on Sundays, when she was carried to church and laid on her back in the pew. Her flesh had become quite emaciated, and every joint in her body more or less diseased; one collar bone enlarged; her spine considerably curved, projecting to the left side; and the very morning of the day of her cure, she had attempted to stand and could not."

We learn also that Mr. Greaves, "whose faith in the name of Jesus was answered by the restoration to health of the cripple, has nothing of the fanatic in his conduct or expectations. His life has been for many years that of a consistent Christian, and he believed that God had sent him that day to receive an answer to his many prayers in behalf of Miss Fancourt. When the cure took place, it was instantaneous; every pain at once departed, and renewed health shot suddenly through

LONDON: F. FETTER, 20, PATERNOSTER ROW, E. C.

the whole frame: she walked with perfect ease and firmness, and, as soon as she thought of making the trial, she found her flesh, which halt an hour before had been without elasticity to be firm and tense as the muscle of perfect health."*

From her narrative, in the *Christian Observer* (Nov. 1831) we learn that under medical direction she had successively been subjected to "cupping and blistering," "Margate air and warm sea bathing" a caustic issue," "crutches," "leeches and blisters," "tonics," "leeches again," "another large caustic issue," "two more caustic issues," "a seton on the hip," "a course of mercury," "leeches over and over again applied," "many times bled in the arm," "another issue placed in the hip," "another seton," and so on. No wonder that finding herself no better under this treatment, the poor lady had "abandoned all remedial means and taken to her couch." It was visibly reserved for the Great Physician alone to cure her.

"On the very day" she says "on which Jesus so manifested his Almighty power, I had attempted to walk; scarcely could I put one foot before the other: the limbs trembled very much." A kind friend had seen her about two months before and had been led by God to pray earnestly for her recovery. On the evening in question, Mr. G. had engaged her attention in general conversation, and rising he said "They will expect me at supper," and put out his hand, (Miss F. says, I thought he was going to say "good night,") but "after asking some questions respecting the disease, he added, It is melancholy to see a person so constantly confined: I answered, it is sent in mercy. Do you think so?—do you think the same mercy could restore you? God gave me faith, and I answered, Yes. Do you believe Jesus could heal as in old times? Yes: Do you believe that it is only unbelief that prevents it? Do you believe that Jesus could heal you at this very time? Yes: (Between these questions he was evidently engaged in prayer.) Then, he added, get up and walk and come down to your family. He then laid hold of my hand: he prayed to God to glorify the name of Jesus. I rose from my couch, quite strong. God took away all my pains, and we walked down stairs,—dear Mr. G. praying most fervently, Lord have mercy upon us! Christ have mercy upon us! Having been down, finding my handkerchief left on the couch, taking the candle, I fetched it. The next day I walked more than a quarter of a mile, and on Sunday, from the Episcopal Jews chapel, a distance of one mile and a quarter. Up to this time, God continues to strengthen me, and I am perfectly well. To Jesus be all the glory."

* *Morning Watch* Vol III. page 155.

This letter, of which we have given an abstract, is accompanied with one from her father, the Rev. T. Fancourt; in which he says, "her back bone which was curved before is now perfectly straight. It is material to add that her collar bones are ascertained to be now quite equal, whereas one of them was previously much enlarged. It is four years since she walked at all; and then it was but for a short time, with the assistance of a stick, and subject to a pain in her hip. She now walks stoutly and free from all pain."

The Christian Observer inserted these letters together with one from a clergyman, "a common friend" because they "have been sent to us from so respectable a quarter," besides the case was one "in our own vicinity and our own church." It admits that "the facts are unimpeachable;"—but, then,—a miracle in "the enlightened nineteenth century." No, no! that is too absurd, we can't admit that: "we acknowledge a most remarkable cure, but not, in our idea, one miraculous." And why not? "We boldly lay down as the basis of the whole argument, that there is no sufficient proof of any miracle whatever having ever been wrought since the Apostolic Age:" and "that God does now work them we see no shadow of reason to believe." Boldly laid down certainly. There must of course be some great principle,—some comprehensive and conclusive formula which can thus set aside, with the stroke of the pen "sufficient proof" to satisfy seventeen centuries of christian believers. Yes! we thought so—here it is. "There is no reason to suppose that there has been any supernatural disturbance of the relations which God has been pleased to establish; and which we have no right to conclude have been set aside, because we are too ignorant to trace the sequence. It is more likely that we are ignorant than that God has suspended his laws;" consequently "we must admit any solution rather than a miracle." We have a conviction that this argument is no new one,—that we have somewhere met with it before. Aye! even so. Here is something like it in a well known author of the last century. "A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined." "The plain consequence is, that no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous than the fact which it endeavours to establish. Even then"—David Hume however has no such scruples as the *Christian Observer*, and does not allow himself to be betrayed into such inconsistent logic. He makes no such qualification in favour of the "miracles of the Apostolic Age." He "boldly

lays it down" and "begs it may be remarked that a miracle can never be proved, so as to be the foundation of a system of religion." But with all submission to the *Christian Observer* and David Hume, we "boldly lay it down" "that there is no sufficient proof" of the premis which is the basis of their whole argument. There is no proof that a miracle does "set aside," or is "any disturbance of the relations which God has been pleased to establish;" "we see no shadow of reason to believe" that it involves any "suspension" or "violation" of God's laws but what is in perfect harmony with common experience; namely, the suspension of the law of a lower nature by that of a higher one, as of chemical by vital, material by spiritual laws. A miracle is not the disturbance or subversion of law and order, but rather, their more perfect restoration: health, not disease is the natural law of life, and it does not follow that its sudden restoration by spiritual or divine interposition is a violation of the Divine order because we are ignorant of the means by which it is accomplished. God's laws are not circumscribed within the narrow limits of man's imperfect knowledge. We make this digression because the conclusion and argument upon which we are animadverting was adopted by all the press, religious (!) and secular which noticed Miss Fancourt's case, with the exception only of *The Morning Watch*, and *The Jewish Expositor*; and, because this is equally the prevalent tone of the press in our own day. Protestant writers, who would gibbet the memory of Hume and Spinoza for reasoning against the probability of miracles in a distant land, eighteen centuries past; do not scruple, when occasion serves, to filch their arguments and proclaim them irrefutable in relation to similar miracles at home and among our neighbours. According to their dicta, miracles of remote a age, and at a convenient distance, are alone credible. Such writers profess to believe that God hears and answers prayer, but when in all earnestness and faith, a humble christian devoutly prays to God that a helpless cripple may be made whole; and her restoration immediately follows, though all previous remedial means had failed;—then, they "will admit any solution" rather than believe that God has indeed answered the prayer of his servant—and that the cure has been effected by a direct act of supernatural power; which they even consider it "quite unauthorised and unscriptural to expect."

If there is any apparent severity in these strictures, it is because they are directed against a temper of mind and tone of feeling which we believe to be most dangerous,—calculated to sink all religious faith and earnestness down to zero. It has made Emerson say that the Protes-

tant creed is, that God is dead. For ourselves, we'd

"rather be

A Pagan cradled in a creed outworn,"

than believe that we were, without qualification, subject to the dominion of mere natural forces and "cold material laws";—that there were no deeper, more universal laws than pertain to chemistry and physiology, and in which the latter were included, and held subordinate. Even had we no experience to warrant us in this conclusion, we should still think it "more likely that we were ignorant," and our definitions faulty, than that higher natures were not the subjects of higher laws, dominant over lower ones.*

The reality of Miss Fancourt's cure was on all hands admitted, but attempts were made to explain away anything of a supernatural character as attached to it. It was alleged that her disease must have been only functional, that it could not have been organic, and that her cure was the effect of "nervous excitement" and a "powerful exercise of the will," "she threw such a degree of voluntary energy into the the muscles that every fibre was stretched to its utmost degree of tension, and she did walk." In all this, a foregone conclusion was evident, and facts (as well as fibres) were stretched or shortened to fit the Procrustean bed of theory. Theologians and physicians who accepted the canons of conventional orthodoxy were determined that there had been no miracle, that there could be no miracle. It was virtually assumed by them that miracles were impossible and never had occurred; they declared "that the marks of such a change (in organic structure) were *indelible*;" and that "those laws established at the creation are *never departed from*." Their opinions, conjectures, and reasonings could not however set aside the facts, which were very obdurate and would not be softened down to accommodate theological or medical theories;—there was the evidence "thoroughly unimpeachable," of the restored cripple, and her parents and friends;—there was "her couch made under the medical direction of Dr. Pearson—a cripple's couch, curved and padded to suit the diseased structure;" while Dr. Jarvis, her medical attendant, though disinclined to credit her cure as supernatural, gave his medical testimony that "her disease was *organic not functional*: a curvature of the spine was the immediate evidence." The "nervous excitement," alleged to be the great curative agent, was shown upon investigation to be a conjecture, unwarranted by the facts.†

* In further elucidation of this question see "CONFESSIONS OF A TRUTH SEEKER," pages 162—173.

† See *Morning Watch* Vol. iii. 151, et seq., and the *Documents and Correspondence in the Christian Observer in the alleged Miraculous cure of Miss Fancourt*.

We have recorded this case at some length, but there are others of a like kind which in this connexion should not be passed over without notice. The editor of the *Morning Watch*, in reply to an Edinburgh Reviewer; says "We can shew him a lady, Mrs. Maxwell, who had been lame of one leg twenty-four years, and lame for eight years of the other leg, and who by prayer, in consequence of meditation upon Miss Fancourt's case, suddenly arose, and walked down stairs to the terror and astonishment of her husband." "The surgeons had told this lady that the organic alteration was so great that cure was impossible, and for some years had ceased to attend her." This case, is attested by two Clergymen of the Church of England, of the highest respectability; one of whom holds a prebendal stall in a neighbouring Cathedral, and who writes of Mrs. Maxwell—"I have been here more than twenty-five years, and it was, I think, about a year after I came that she began to be lame, and had gradually, I understand, been growing worse. I saw her about a year and a half ago, and she then could not move from one chair to another without crutches. She can now walk perfectly well, and her recovery certainly was, as you have stated, *instantaneous*."

Particulars are also given by the editor, of a lady miraculously cured of congenital mal-formation of the spine. Another case instanced by him is that of a little girl between ten and eleven years of age, afflicted with diseased knee, with confirmed hip complaint and incurvated spine. "The back bone, besides being incurvated, was bowed out; the knee of the diseased limb was turned inwards; and the heel had begun to contract—it was much wasted, and had always a dry burning heat upon the skin; added to which it was considerably larger than the other. She was carried from room to room by two persons, one keeping her legs in a horizontal position whilst the other carried her body; and so completely powerless was the limb, that it appeared to be united only by the flesh, the joint having lost all firmness; she lifted it with her hands when she moved her body upon the couch, and that was always attended with considerable pain." The cure in this, as in the other cases, had been preceded by earnest prayer. The little sufferer described her recovery as accompanied by a peculiar sensation in the limb, down to the toes "like life entering into the bones." The surgeon who attended her, said, "He considered her case past medical aid, and her life not desirable under the circumstances. Something supernatural; almost a miracle; certainly human skill had not done it. He was greatly obliged in being informed of the recovery, he would note it down as a peculiar instance."

* These supernatural cures were not confined to London, or to Mr. Irving's

The Spiritualist publications of the last ten years record many instances of cures, equally wonderful with the foregoing, effected by spiritual power, and under the direction of spiritual beings. The fact that similar cures are effected amongst Roman Catholics, and the devotees of other religious systems, which so staggered the *Christian Observer*; is, to us, no embarrassment, but a confirmation of our position. We have cited the above instances not as evidence of the truth of a doctrine, but of the fact of a spiritual agency in sympathy with suffering humanity. God's mercies and angels ministrations are not limited to a special church, or narrowed to the requirements of human systems. God looks not at the creed, but at the heart; and in every nation, and in every church, "he that feareth God and worketh righteousness is accepted of him."

Nor is the healing by spiritual power the only point of correspondence in the spiritual manifestations of Mr. Irving's time and of our own. In both periods we have spiritual utterances, independent of the volition of the speaker, in the native, in foreign, and in unknown tongues; we have writing under spiritual influence and from spiritual dictation; we have sudden inward illumination and impression; we have discernment of thoughts, and answers to questions, both mental and oral. In the spiritual utterances then, and now we find the same general character of virtue and piety, with occasional inconsistencies and discrepancies, and other indications of a "varying origin"; evidencing that the same differences in character and state which we find among men in the natural world prevail also in the spiritual world. The discernment of our readers will enable them, if so disposed, to pursue the parallel still further.

The "Catholic and Apostolic Church," which may be regarded as the legitimate out-come of Mr. Irving's labours, differs, so far as we know, from all other Protestant Churches in praying for the souls of the departed, and for protection against possession by evil spirits. We

Church. For instance, that Mary Campbell, of Row, Scotland, was considered to be in a dying state, that her medical attendants and all her acquaintances thought her past the possibility of recovery; that prayers were made in her behalf and that her recovery then suddenly took place are "indisputable facts, confirmed by many persons." This case was prior to that of Miss Fancourt. The "Morning Watch" also refers the Edinburgh Reviewer to the case of Mrs. Gillow, "who was to lose her breast for a cancer, suddenly cured during prayer for the same in the middle of the night preceding the day fixed for the operation. This case occurred several years ago, and the subject has long been a pensioner on the funds of the Aged Pilgrim Society." We are not so sceptical as to believe that cancers, carious bones, and crooked spines, can be cured by the "volition" and "nervous excitement" of the sufferers.

are informed that its members—professed followers of Mr. Irving, while generally recognizing the spiritual character of the “Manifestations” of the present day, as treated of in these pages, so far as they are acquainted with them, yet join in the ecclesiastical hue and cry against them as *Satanic*. If it be so, we would urge upon them the duty and the propriety of further enquiry and reconsideration in this matter. Is it well we would ask them, to pick up and throw at others the mud that has been flung at themselves? If the charge was unfounded in regard to themselves, may it not be equally so when applied to others? We are sometimes tempted to ask—Are the lessons of the past of no more value than an old almanack? Must every generation repeat the blunders of its predecessors, and make the same rash judgments of others of which they complain in relation to themselves? If the world is ever to grow wiser,—if “the good time coming” is ever to come, we must all exercise more of that charity which “never faileth” but “hopeth all things” and “thinketh no evil.”

SWEDENBORGIANISM FROM AN OUTSIDER.

The editor of the *Practical Christian*, (the Rev. Adin Ballou) in noticing his list of exchanges, among which is the *New Jerusalem Messenger*, thus speaks of Swedenborg:—“He was indeed a wonderful man as a Spiritual Seer, and no less so as a Theologian, Metaphysician, and Philosopher. His writings unfold the most definite, positive, elaborate, comprehensive system of Divinity ever published to mankind. It requires the study of an ordinary life time to master his expositions of it. It is thoroughly fortified by spiritual visions, divine illuminations, and sacred ratiocination. For nearly thirty years the spiritual world, with all its heavens and hells, stood open before him. He went freely into and through its manifold departments, conversed largely with spirits, angels, satans, and above all with God himself. And God continually illuminated and guided him so as to withhold him from all fantasy, delusion and error. No wonder that the strict believers in Swedenborg are among the most positive and immovable of religionists. Their assurance, decision and firmness as to the reality and absolute truth of what Swedenborg saw, heard, felt, thought and taught, is transcendent.”

“For some reason “says the writer” their progress thus far has been slow; and their ecclesiastical discord does not promise well for the future. Modern Spiritualism seems to be a welcome and yet an unwelcome visitation to the New Jerusalem Brethren. It confirms and annoys them, pioneers for them and disturbs them. On the whole, the

conservative Swedenborgians feel obliged to denounce it as a pestilent invasion from the hells, or from disorderly souls in the world of spirits."

"We must therefore remain an eclectic in respect to Swedenborgianism, accepting and honoring what we deem true and good in it, rejecting and condemning what we deem erroneous and evil."

MR. BADEN POWELL'S NEW WORK.

In a work recently published by Mr. Baden Powell, entitled "The order of Nature considered in reference to the claims of Revelation," a work marked by all the force of reasoning, and elevation of thought which characterise its distinguished Author, he adverts to those phenomena which however multiform, and in some of their aspects, beautiful and exalted, are yet designated by him as they are popularly known, by the terms "Spirit rapping, table turning and the like" and he insists strongly that they must be regarded (in so far as he admits them to be real) as phenomena not supernatural, but only seemingly anomalous, which science as it advances will explain. A proposition in which Spiritualists most thoroughly concur, but when he proceeds to impute to them confusion of ideas in considering these phenomena as occasioned by spiritual agency, at the same time as they consider them fit objects of inductive inquiry, he evinces an entire misapprehension of the view which he reproves. Impressed as strongly as philosophers of the most advanced school of physical science with convictions as to the uniformity of the natural laws, nowise doubting therefore that the manifestations in question "will be ultimately found perfectly conformable to some great determinate laws which the science of the future will elicit." Students of these phenomena may still consider their origin to be spiritual without thereby exhibiting confusion of ideas, for this reason, that they do not hold the spiritual to be supernatural, that they regard the spiritual realm as consisting simply of other more sublimated planes of the domain of nature, subject like our own to law, and that they believe it is through the medium of the most subtle of the forces of the earth, those of which the laws are yet the least unfolded, that communication takes place between mankind and inhabitants of that realm—spirits of the departed yet raised but a gradation above ourselves in the great ascending scale of spheres. They hold in accordance with intuitive sentiment rooted in the human mind, that such communication has in all times prevailed; that hitherto fitful, imperfect and distorted by ignorance, it will by degrees acquire regularity and completeness, that strip of all supposed

supernaturalness, recognised as part of the order of Nature, the laws psychological and physical on which it depends will be sedulously investigated, and in the end brought to light, constituting the highest of human sciences. In a word Spiritualists, far from having failed to grasp the principle of invariable law in Nature, have apprehended it as of far wider scope than had hitherto been imagined—as extending to, and pervading the spiritual universe, as linking together many planes, many graduated systems of life and intellect, into a whole, grander and higher, teaching more than had yet been dreamt of by philosophy. V.

THE THREE KNOCKS.

A BERKSHIRE LEGEND.

At the beginning of the last, or close of the preceding century, a very skilful and eminent apothecary and surgeon resided in the outskirts of Newbury, as much beloved for his social qualities as he was valued for his knowledge of his profession. Amongst his patients and acquaintance was an elderly maiden lady of slender fortune, and of a sour and avaricious temper; these qualities were increased by a burden thrown upon her, which, sordid as was her nature, she could not avoid. An improvident brother died insolvent, and a beautiful girl of sixteen, his only child, was left entirely to the unwilling protection of her aunt. Heart-broken at the loss of her father, harassed by the perpetual peevishness of her aunt, scantily fed, and poorly clad, the poor young creature sank under her change of circumstances, and became seriously ill. The good surgeon was called in, and speedily detected that the malady was mental.

One day, when alone with her, he said, "I see, my dear, what really ails you—your aunt's treatment is killing you by inches; I can do nothing for you, unless you will accept such a home as I can give you. If you can overlook the great disproportion in age, I think I could make it a happy home; you should have every comfort in my power to afford you, and at least it will be a happier life than that you lead at present." The young woman gratefully accepted the offer; they were married, and for two years no persons could have been apparently better suited to each other, though the difference in age was more than thirty years.

At that period, the surgeon received a letter from an intimate friend, an eminent physician in London, requesting as a favour that he would receive as a boarder for a few weeks, a young gentleman in whom he felt a particular interest. He described him as one highly talented and informed, who had by great industry and application attained considerable eminence at the bar, but whose health had sunk under the intense labour he had undergone through the winter; that cedematous symptoms had appeared, and nothing was likely to save his life but the removal from business, a change to good air, and the regular superintendence of a skilful medical man; and, knowing the skill and kindness of his friend, the airy situation of his house, and its capability to accommodate an inmate, he ven-

tured to solicit an admittance for his young patient. The request was instantly granted; and the invalid took possession of a good apartment over the usual sitting-room, and received every attention from the surgeon and his wife.

To the latter this shortly became as dangerous as it was interesting; the invalid was attractive in person, and in every way formed to win the affections; he found his young companion (who by her husband's continual absence during his professional employment was constantly alone with him) full of natural talent, but wholly uninformed; he took great delight in improving her mind, read and conversed with her and every day increased their mutual interest in each other. Unhappily the young lawyer had imbibed many dangerous and sceptical opinions—these he imparted to his pupil, and amongst others the total unbelief of a future state was impressed on her mind by the strong conviction he professed to entertain on the subject.

He remained through the summer months, and having much recovered his health, returned to town to resume his profession, leaving his unhappy victim a prey to melancholy, and unable to attend to the duties she had before so cheerfully fulfilled. The husband was grieved at the change, but wholly unsuspecting of the cause.

A few weeks of active employment brought on a return of consumption, and again the surgeon was applied to, and again received the destroyer of his peace, and bestowed every attention on a case which he was soon aware was hopeless. The unhappy young man had also a similar persuasion, and his mind appeared to suffer still more than his frame; doubts and terror arose, and he continually held conversations with the wife, in which he stated these new impressions, and told her his greatest misery arose from the idea that he had perverted her religious principles, and that he should have to answer for the destruction of her soul as well as his own. But he frequently repeated, "If there be a future state, and a final judgment, and if it be possible for a departed spirit to return to earth, you shall have some warning when I am dead, which may decide your opinion."

A few weeks of great bodily and mental suffering terminated in his death; his unwearied nurse received his last breath, and with it a renewal of the solemn pledge he had before given. Worn down by grief and fatigue, she was unable to follow the body to the grave, but the good and unsuspecting husband, willing to show every regard to the dead, made the whole of his small establishment attend the funeral.

She was left alone in her agony. During the latter part of the invalid's life, when he was seated in the chair by the fire-side, a cane was placed across the arm with which he used to summon his watchful friend, when her domestic business took her away for a short time. At that period bells were not in common use; three distinct strokes on the floor gave the signal of her being wanted in the sick room, and it was promptly obeyed. A short time had elapsed after the funeral procession had disappeared, when she was roused from her stupor of grief by hearing in the room above the three strokes of the cane loudly and deliberately given. She started up, looked to the apartment, and on approaching the fireplace saw the cane, which she had that very day placed in the corner of the room,

leaning against the arm of the chair in the same position it had so long occupied in the life of her lover. When her husband returned from the church, she was found cold and insensible, and stretched on the hearth, on which she had fallen after her conviction that the pledge had been redeemed, the promised warning given. When she recovered her senses, she requested to be left alone with her husband, and falling on her knees, confessed everything which had passed, and supplicated his forgiveness: it was granted by the kind-hearted old man, and with expressions of blame to himself for having exposed so young a creature to such a danger. She then requested to see the clergyman, who was a venerable and excellent man; to him also she made a full confession, and expressed the entire change of opinion which had been effected by the warning she had received. Whether her long attendance on a person in confirmed consumption had infected her with the disease, or whether grief and remorse acted fatally on a constitution naturally delicate, cannot now be known, but in little more than three months she sunk into an early grave.—*The Welcome Guest.*

“ IS IT A LIE OR A DELUSION ? ”

Mr. John Percival, of 44, Craven-street, Strand, London, gives the following extraordinary account of a visit to the residence of a “medium :”—“As soon as I arrived I sat down by the side of the lady who had accompanied me, at a small mahogany or painted deal round table about three feet in diameter. The lady who was the medium, and her niece, a reputed medium, sat opposite us, and we all placed our hands with the thumbs and fingers flat on the table, so that there was not the possibility of any lifting; and I should say in less than five minutes the table began to tilt in an extraordinary manner, and then rose up in the air to about the height of our eyes, remaining suspended a few seconds, falling again and again rising, which was repeated during the evening five or six times. The table was supported on a slight pillar, with three light arched claws or legs. It stood on an old deal floor. There was no covering on it; I could see completely under it, on it, and around it, and saw that neither the knees nor feet of any of the parties touched it. There was no connection, or possibility of a connection, with any electric apparatus, and the table appeared to be solid, and of considerable weight. There can be no disputing the fact that the table rose bodily and perpendicularly from the floor, without the visible application of any other means than the hands placed flat on its surface. I do not pretend to account for it. I only desire to bear testimony to the fact—which, however, is referred to preternatural power, and I acknowledge that I cannot imagine any other solution for it. I took my own hands off the table twice whilst it was rising and in the air, so that they had nothing to do with the result. There could be no collusion on the part of the lady who accompanied me, who had only a week since made the acquaintance of the mediums, and had visited them to test their powers; so that if the table had been raised by any trick—that is, by any known power in the mediums’ palms—the probability is that the table would not have risen perpendicularly. Had such power existed it could not have been mechanical, for their

whists were well on the table, and I could see behind them; besides, they made no apparent effort of any kind. They informed me that the table would not rise unless they placed their hands on it; at least, they had only once seen a table rise in the same manner when no one was near it."—*Leeds Times*.

GOOD OR EVIL SPIRIT AGENCY.

The importance of a right understanding of "Spirit" agency, whether for good or evil, cannot be over estimated, by those who believe in spiritual interference in the affairs of this world, whose numbers may probably be reckoned by millions. When a Spirit manifests its presence either *without* being sent for, or immediately after being summoned, is it not a proof that such Spirit-visitant is an evil one? for our reason as well as spiritual revelation, informs us that those nearest to the earth, from their evil lives and tendencies while here, possibly continue in that state long after their translation by death beyond this world. And, on the contrary, when a Spirit does not come so readily, may it not be a proof of its goodness, and being far advanced in its progress of state after this life has passed away? Is it not *irreligious* to invest a human Spirit with an equal power of Omnipresence with that of the Supreme, which we are doing if we believe in the possibility of a Spirit, perhaps many millions of miles away, yet able to visit us, immediately after being summoned or desired to hold converse with us?

If we can receive intelligence of forthcoming sickness and death &c, from Spirit beings may they not be able to influence us [through the Omnipotent] and inflict illness and even death &c., prolonging or hastening these at will. In like manner Dreams which forewarn or indicate events which afterwards happen, are possibly *whispered* by Spirits. Some of these Dreams are, if reliable, most extraordinary; thus in one instance we are told of a lady dreaming that a poor, laboring bricklayer at work at her husband's house would become Lord Mayor of London. This she told the man, who scratched his head at the doubtful news, thanked her and thought nothing more of it. Twice again she dreamt it and told him. Time went on and he became prosperous; being elected Sheriff he remembered the dream, which ended in his attaining the mayoralty. If this was Spirit whispering it would seem that they have the power of foreseeing far into futurity.

In an old magazine published in the middle of the last century, there is a "*Dissertation upon Ghosts*," as they are termed there, in which the following occurs. Speaking of one that was seen by a neatherd, one David Hunter, "who having performed her errand desired him to lift her from the ground; in the doing of which he says she felt like a bag of feathers." Further on it states "The usual time of which ghosts make their appearance is midnight, and seldom before midnight, though some have been said to appear even by daylight." Again "No ghosts can appear on Christmas Eve. And they commonly appear in the same dress they wore while living, though they are sometimes clothed all in white." There are very many other curious remarks and details upon the same subject, which I shall be happy to furnish at a future opportunity if deemed worth a place in your interesting journal.

D. W. M. M.

"THE SPIRITUAL AGE," one of our American exchanges, has passed into other hands. Mr. Newton, however, is one of the editors and still continues his excellent papers on "Spiritualism in Religion." The paper is increased in size and in every respect likely to secure additional support. We commend it to our readers.

TO EMMA AND NELLY SEVERN.

FRIENDSHIP'S UTTERANCE.

In this dull World of ours, torn and perplexed
By cold distrust, and hard uncharities,
Friendship, reckoned only as a name
For sordid Interest—or obtrusive Love
That dares not show its passion openly—
Friendship, that pure emotion of the Saints
Who live in Faith and Charity, in Heaven,—
Knit to each other by the flowery chains
Of loving Brotherhood, who ever feel
The least vibration in the hearts of others
And give the Echo to it, in their own.
Their souls a perfect instrument of joy—
Which when the tender, skillful master, love,
With nimble fingers sweeps the golden strings
Gives forth sweet melody.—Is it true?
That human hearts are too debased to know
This holy bliss?—this element of Heaven?—
I met the other night, a maiden fair,
A little roguish playmate of my youth
Who nourished by the dews of providence
And parents anxious, fond, solicitude
Had bloomed, and soft expanded from a blossom
Of fragile sweetness, to a rosebud fair.
How fresh the Spring Flowers of youth's innocence
Softening down the cynics rugged sneers
And subtly stealing into battered minds
Of tempest torn and world disgusted age
To preach with Wisdom to the doubting ones
Of Heavens faithfulness—and bring from thence
Sweet odours from the flowers of Paradise—
This falling dew of youth has oft revived
My thirsty spirits with fresh energy
Like water streams the weary traveller.
It bids me look beyond the narrow bounds
Of worldly Life—the trodden ground of care
Of business trickeries and selfishness.
That cankers and destroys the heart's best things.
Preserve my dear, thy pure simplicity
And guard it is as a keepsake from thy God,
That God who said—Suffer the little ones
To come to me—and kissed and blessed them.

When I observed thou hadst an aim in life
 A great and lofty purpose to attain
 That thy young heart already projects formed
 To make thy life sublime and beautiful;
 Leaving thy footprints on the sands of time
 To point the way to brethren yet behind,
 It filled my soul with tumults sweetly sad.
 How brightly hope with its angelic wings
 Laden with golden promises of joys
 As yet untasted and unknown to youth,
 Hovers o'er them with smiling countenance.
 Sunny enthusiasm too, gilds each
 Fresh purpose in their minds with colored rays
 Beautiful to behold—On on they go
 Hasting their sails to catch the zephyr's breeze
 That wafts their barks on that great ocean—life,
 Excelsior their pennant gaily flying—
 And happy they who with a pilot sage
 All powerful and experienced can protect
 Their fragile vessels in the mighty storm.

Do not set out without the compass true
 That heaven has for its north pole, and points
 For ever there, let reason guide the helm
 With industry the sailors to obey—
 And God shall give his Angels charge to blow
 The mighty winds of trouble and perplexity
 To drive it ever onwards to his kingdom.
 The ships shall reel and stagger to and fro
 Like drunken men, and be at their wits end
 Then shall they cry to God in their distress
 Who will deliver them from their afflictions.
 These are the tender means by which he draws
 The faithful to himself, assuring them
 How helpless of themselves, they are to stem
 Life's currents and, life's storms, and draws with cords
 Of a wise Father's care his children home—
 Genius that heaven-born Genii all unknown
 Has thrown his mantle on thy shoulders dear
 And lo! thou art inspired with his fire
 A mighty flame, the power of creation
 Burns in thy breast, oh use this precious gift
 On pure and holy things, from nature draw
 The simple tales of wisdom that is writ
 On every atom—shadow forth in lines
 Of beauty—lessons of eternal truth
 So shall the great Almighty welcome thee
 With words of praise, and give thee higher powers
 To work thy happy duties of delight
 When thou hast shuffled off, this mortal coil.—J. B.

IMPROMPTU—OR SPIRIT-LINES.

O Lord—to whom all hearts are known,
 Help us to look to Thee for light;
 Our hearts are cold, and dead, and lone,
 Till lumin'd with Thy visions bright.

We can not see what glories dwell,
 Around the homestead that we love,
 Do Thou the dismal shades dispel
 With spirit visions from above.

We dwell in regions dark and drear,
 Enshrouded in a veil of gloom;
 Do Thou in mystic light appear,
 In clear, effulgent, heavenly noon.

Confiding in Thy love we trace,
 The starry harbinger of day;
 Our unbelieving doubts efface
 With streamlets from Thy heavenly ray.

Illumc our dark—our dismal souls,
 Breathe joys that never, never die;
 Whilst love its banner still unfolds,
 To lure us to the realms on high.

Do Thou Thy spirit-light impart,
 Reveal Thy presence bright and clear,
 Unveil Thy Truth to many a heart
 Dispersing doubts,—dispelling fear.

BRADFORD Sep, 14th, 1859.

T. W. S.

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THE
British Spiritual Telegraph,

(PUBLISHED ON THE 1st AND 15th OF EACH MONTH,)

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 10.—Vol. IV.]

OCT. 15th, 1859.

[Price 1d.

GHOST STORIES IN "ALL THE YEAR ROUND."

Our readers have probably noticed some very striking stories of apparitions which have lately appeared in "*All the Year Round*," Charles Dickens's new periodical. The appearance of such stories in this vehicle is the more remarkable, because Mr. Dickens, on various occasions, has had a pleasant fling at Spiritualism in that periodical or its predecessor "*Household Words*." The writer of these stories has, however, endeavoured to explain the appearance of apparitions by their being merely the "suggested thoughts" of some person at a distance, especially in the case of such apparitions presenting themselves to persons as intimations of the decease of the individuals represented. The fact of a *thought* being able to assume, visible shape, colour, often substance, to act and talk, would be, indeed, a most unexampled psychological phenomenon, if it could be established, *as a fact*. This miracle of miracles, this easy mode of explaining one difficulty by a far greater, seems to have struck our friend, Mr. William Howitt, amusingly, and he addressed the following note to Mr. Dickens:—

MY DEAR SIR,

Highgate, Sep. 2nd, 1859.

What interesting but inconclusive papers,—so far as the theorising goes,—those are in "*All the Year Round*," attempting to account for Ghosts by thought-suggesting. What a mess a clever man can make out of a plain subject! For a person dying three or four, or thirteen or fourteen thousand miles off, to present an idea of himself as living, moving, talking, and not imaginary talk, but real; an *inward* idea presented to *outward* senses bodily, is, to my fancy, a thousand times more wonderful and inexplicable than that of the spirit of the person presenting itself to the party concerned. But still more when Ghosts appear that nobody knows anything about,—appear again and again, for a long course of years, in the same form and the same place, and to all sorts of people; foretell real events, etc.,—who suggests this extraordinary, permanent, persevering and masterful THOUGHT?

LONDON: F. PITMAN, 20, PATERNOSTER ROW, E. C.

Poor Meaux the Brewer has a house at Cheshunt, now, in consequence, shut up and presenting a most ghostly aspect, out of which every tenant for these twenty years or more, has been driven by one of those queer, rampant, galloping thoughts. Mrs. Charles Kean's sister and husband, Mr. and Mrs. Chapman amongst the rest. What a capital thing for that property it would be if your ingenious theorist could suggest a thought by which this "suggested-thought," commonly regarded as a very triumphant ghost, could be just wafted away from it. If the mischievous suggester, wherever he may be in the universe, could be found out, and persuaded to suggest another thought, namely, that there is no ghost there. Mr. Proctor, of Willington, near Newcastle-on-Tyne, whose "haunted house" I once visited, and who has been permanently driven out of it by one of these troublesome THOUGHTS, would be equally obliged to him.

Some of these stories read to me dreadfully like novels, or as real ghost stories, *adapted*, and buttered with theory, to make them go down with an unbelieving public. But really, what trouble these anti-ghost people put themselves to now-a-days in beating round the bush instead of walking into it in a business-like, common-sense way, and starting the hare.

Whoever sets himself to resolve all the Ghosts that have appeared in this blessed world from Job's apparition which made his hair stand on end; or Brutus's Evil Genius, down to that of Captain Wheatcroft which, the other day, compelled the War-Office to correct the date of his death, before Lucknow, in the official *Baturn*, into thought-suggestions, will leave Don Quixote and his Windmills amazingly far behind.

Why should Ghosts be allowed to range unquestioned all through the Bible and New Testament, and yet not be allowed to tread on one other spot of all this wide world? If there *were* Ghosts in king Saul's or in the apostle Paul or Peter's times, why not in Charles Dickens's time? A rather tough question methinks.

Are you aware that there has existed for years a Society, jocularly called the Ghost-Club, consisting of a number of Cambridge men who have taken high honours there, and now hold high posts in this work-a-day world, 'cute fellows and much considered, whose object has been thoroughly to sift this question of *APPARITIONS*, and to test the cases produced by every test of logical and metaphysical enquiry, by the principles of the severest legal and historical evidences; and that, after examining a vast number of such statements, the conclusion they have come to is, that "the Ghosts have it"? That this question is as absolutely proved and settled in the affirmative, as any human question can be? Have you seen their circular? I have; and seen too many of their names: one or more on the episcopal bench; some of them at the head of most famous public schools; others clergymen in this metropolis; and others diplomatists. They could furnish some cases to your theorist of rather gutta-percha digestion.

In conclusion, I suggest this thought, that, with kind regards to your family circle,

I am, yours faithfully,

CHARLES DICKENS Esq.

WILLIAM HOWITT.

As the correspondence was a merely private and friendly one, we do not feel ourselves at liberty to publish Mr. Dickens's answer, but we may state that he assured Mr. Howitt that the cases given in *All the Year Round*, were genuine cases, in no degree altered or garnished. That he has heard the narrator relate them for years as perfectly true; and what is more, that the narrator has himself lived in a famous "Haunted House," in Kent, which is shut up now, or was the other day. That he himself has always taken a great interest in these matters, but requires evidence such as he has not yet met with; and that when he "thinks of the amount of misery and injustice that constantly obtains in this world, which a word from the departed dead person in question could set right he would not believe—could not believe—in the War-Office ghost without overwhelming evidence."

Such evidence, we know exists in this case. The feeling of Mr. Dickens, however, is that which has puzzled many minds before his: but the same feeling carried forward would as fully justify us in denying a Deity or a Providence, as a ghost. "God is Love," yet "God leaves" millions to suffering and misery in this life, when a word or a sign from him would set all right? Shall we say, therefore, that God does not exist, or is not good, because he gives not this word, or this sign? The appearance of apparitions to some and not to others, in some cases and not in others which seem far more important, is like God's providence altogether, one of the mysteries of existence. But facts in a thousand directions in this world put the most plausible theories to the rout, and on the subject of apparitions, such a host of facts exists as we can not get rid of without pulling about our ears all historic evidence whatever. The only wonder to those who have gone much into the subject, is to find that there is scarcely a family in any country which has not its ghost sitting in its household circle, or among its memories or experiences, and it is pleasant to find these stubborn facts bursting up to daylight every now and then, even in our most sceptical literature: and clever men, rather than bury them in oblivion, tricking them out with attractive theories, and introducing them at large in that particular attire. Men who are ashamed of naked facts, but shake hands with them energetically in a good fashionable suit of their own selection. It is pleasant to see that that Bugbear which the atheistic philosophers of the last generation infected men's minds with, that of being weak and imbecile if they believed in spiritual agencies, is, though with difficulty, dying out:—that people begin to enfranchise themselves from the slavery of materialistic dogmatism;—that they will dare again to follow Bacon,

and draw their conclusions from *facts*, however they may be scouted by the theories of the day ;—that the rational courage, without which no man can become truly wise, that of placing *fact* above opinion, is gradually growing : for till this is the case, the Christian Church, which has permitted the infidels to wound it through the sides of its faith in the divine and perpetual life of Christianity, in the eternal unity of Spirit whether in the flesh or out of it, never can resume her full and positive power. Till then, Christianity suffers deadly paralysis, and looks back to the days of the apostles and the early Church as a time of miracle and wonder, instead of recognizing the fact that such miracle and wonder are the eternal heritage of the Church, and are as much of the present and the future, as of the past ; that grand development of the laws of the universe through Christ, the Creator, which is essentially Christianity as distinguished from Paganism, or mere Theism ; and is inherited and laid hold of by Faith.

W. H.

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

NO. XX.

SPIRITUAL MANIFESTATIONS AT PORT GLASGOW IN 1830.

We have in previous papers alluded to certain Spiritual Manifestations at Port Glasgow : their commencement and the circumstances immediately preceding and connected therewith, is thus described by Mr. Irving, in the Narrative from which we have before quoted.

“In the west of Scotland the thick and dark veil which men have cast over the truth, had been taken away, chiefly by that man of God, John Campbell, late minister of Row, who was deposed by the last general Assembly for teaching that God loves every man, and that Christ died to redeem all mankind. His word leavened all that land, and took firm and fast hold of many to the salvation of their souls. But he had received no insight, nor held any discourse with the people on this subject : only he had prepared them for everything by teaching them the boundless love of God, and the full and free gift of Jesus with all the riches of glory which he contained. To another preacher of the gospel, now also deposed by the same assembly, for postponing the confession of Faith to the Holy Scriptures, it was reserved to sow the seed which hath borne this precious fruit.* He used often to signify to me his conviction that the spiritual gifts ought still to be exercised in the

* The Rev. A. J. Scott, the present Principal of Owen's College, Manchester.

church; that we are at liberty and indeed bound to pray for them, as being baptized into the assurance of the "gifts of the Holy Ghost." We were called to act thereon upon our several responsibility as persons; that the promise is to every believer personally, who, receiving of the same, do by their several gifts constitute the body and membership of the church."

"But, though there were not as yet any supernatural manifestations of the Holy Ghost in those parts, there appeared about this time, in the death-bed experience of certain holy persons, very wonderful instances of the power of God's Spirit, both in the way of discernment and utterance, and also apparent glory. They were able to know the condition of God's people at a distance, and to pray for the very things which they needed; they were above measure strengthened to hold out both in prayer and exhortation. In one instance, the countenance shone with a glorious brightness, as if it had been the face of an angel; they spoke much of a bright dawn about to arise in the Church; and one of them, just before death, signified that he had received the knowledge of the thing about to be manifested, but he was too far gone to give it utterance."

"Some time between the twenty third of March 1830, and the end of that month, on the evening of the Lord's day, the gift of speaking with tongues was restored to the Church. The handmaiden of the Lord, of whom he made choice on that night to manifest forth in her his glory, had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to her grave, whether her sister had been hurried by the same malady some months before. Yet, while all around were anticipating her dissolution, she was in the strength of faith, meditating missionary labours among the heathen; and this night she was to receive the preparation of the Spirit,—the preparation of the body she received not till some days after. It was on the Lord's day, and one of her sisters, along with a female friend, who had come to the house for that end, had been spending the whole day in humiliation, and fasting, and prayer before God, with a special respect to the restoration of the gifts. They had come up in the evening to the sick chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, they were engaged in prayer together. When, in the midst of their devotion, the Holy Ghost came, with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length, and with superhuman strength, in an unknown tongue, to the astonishment of all who heard."

and to her own great edification and enjoyment in God; 'for he that speaketh in a tongue edifieth himself.' She has told me that this first seizure of the Spirit was the strongest she ever had; and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it. For once 'the spirit of the prophets, was (not) subject to the prophets.' It was so also the first time silence was broke in my church. I have put the question directly, and been answered by the person who was raised for that purpose, that she never had so strong an impulse; which, thinking to restrain, she fled out of the church into the vestry, but found it quite irresistible, and was forced to give vent to that volume of majestic sound which passed through two closed doors and filled the whole church. And so, according to the example of the Scriptures it ought to be; seeing that when it came upon the Church in the day of Pentecost, they did not, and could not refrain themselves, but all spake with tongues as the Spirit gave them utterance, though there was no audience to hear or profit by them. So also in the cases of Cornelius and his company (Acts x.) and of the Ephesian brethren (Acts xix.)"

The Editor of the *Morning Watch* writes "We have seen eight different individuals who have been eye-witnesses of these manifestations, and who are unanimous in their testimony to the super-natural, holy, and influential energy of what they there witnessed." We subjoin the testimony of one of these; merely adding, that the rest confirm it fully; and that, though we have seen writings of an opposite tendency, they are evidently the productions of persons under strong prejudices: some are mixed up with a bitterness which evinces anything rather than dispassionate inquiry after truth: and we have not yet personally met with a single individual who, from his own observation, gave an unfavourable testimony.

TO THE EDITOR OF THE MORNING WATCH.

DEAR SIR,—You have requested me to state some particulars of what passed under the observation of my five fellow-travellers and myself during our recent stay at Port Glasgow. During our stay, four individuals received the gift of tongues. The tongues spoken by all the several persons, in number, nine, who had received the gift are perfectly distinct in themselves and from each other. J. M'D., speaks two tongues, both easily discernible from each other. I easily perceived when he was speaking in the one, and when in the other tongue, J. M'D. exercises his gift more frequently than any of the others; and I have heard him speak for twenty minutes together, with all the energy

of voice and action of an orator addressing an audience. The language which he then, and indeed generally uttered, is very full and harmonious, containing many Greek and Latin radicals, and with inflections also much resembling those of the Greek language. I also frequently noticed that he employed the same radical with different inflections; but I do not remember to have noticed his employing two words together, both of which, as to root and inflection, I could pronounce to belong to any language with which I am acquainted. G. M'D.'s tongue is harsher in its syllables but more grand in general expression. The only time I ever had a serious doubt whether the unknown sounds which I heard on these occasions were parts of a language, was when the M'D.'s servant spoke during the first evening. When she spoke on subsequent occasions it was invariably in one tongue, which was not only perfectly distinct from the sounds she uttered at the first meeting, but was satisfactorily established, to my conviction, to be a language.

I conceive that though a real language may possibly, to one unacquainted with it, sound like a jargon, yet a mere jargon, unless put together with skill—in other words, unless actually formed into a language—will sound like a jargon, and nothing else, to any person who is at all acquainted with the formation of languages; or, indeed, will consider that all the sounds of any given language are in the same key, and that a language is either inflected, or, where uninflected, its roots must in order to fulfil the purposes of a language, be combined with each other in an infinite variety. Now the voices which we heard (except upon the occasion last alluded to), were, in connection with each other, euphonious; many of them evidently inflected; and they conveyed the impression of being well formed and cadenced languages.

One of the persons thus gifted we employed as our servant while at Port Glasgow. She is a remarkably quiet, steady, phlegmatic person, entirely devoid of forwardness, or of enthusiasm, and with very little to say for herself in the ordinary way. The language which she spoke was as distinct as the others (with the exception I have before mentioned) it was quite evident that the language spoken at one time was identical with that spoken at another time.

The chaunting or singing was also very remarkable. J. M'D.'s ordinary voice is by no means good, and in singing particularly is harsh and unpleasing; but when thus singing in the Spirit, the tones and the voice are perfectly harmonious. On the morning after the day on which Mrs. — (the lady to whom I before referred) received the gift of singing I heard her singing stanzas with the alternate lines rhyming. The

tune was at first slow, but she became more and more rapid in her utterance, until at last, syllable followed syllable as rapidly as was possible, and yet each syllable distinctly enunciated. The rapidity of utterance was such that a person would require considerable time to commit to memory stanzas in English so as to repeat or sing them with equal rapidity.

These persons, while uttering the unknown sounds, as also while speaking in the Spirit in their own language, have every appearance of being under supernatural direction. The manner and voice are (speaking generally) different from what they are at other times, and on ordinary occasions. This difference does not consist merely in the peculiar solemnity and fervour of manner (which they possess,) but their whole deportment gives an impression not to be conveyed in words, that their organs are made use of by supernatural power. In addition to the outward appearances, their own declarations, as the declarations of honest, pious, and sober individuals, may with propriety be taken in evidence. They declare that their organs of speech are made use of by the spirit of God; and that they utter that which is given to them, and not the expressions of their own conceptions, or their own intention. But I had numerous opportunities for observing a variety of facts fully confirmatory of this. Whatever might have been the apparent exertion employed, I repeatedly observed that it had no exhaustive effect upon them; that neither loudness of voice nor vehemence of action discomposed or exhausted them. And we had a remarkable instance of this in M. M'D. who one morning, having in consequence of a severe cold so entirely lost the use of her voice as to be unable to speak out of a whisper, yet on a sudden commenced, and from 10 a. m. to 2 p. m. continued speaking in a loud voice,—sometimes in intercessory prayer in the Spirit, sometimes in denouncing the coming judgments, and occasionally speaking in an unknown tongue—and at the end of that time she relapsed into exactly her former state, neither better nor worse than she had been in the morning, but without the slightest exhaustion from her long continued efforts.

In addition to what I have already stated, I have only to add my most decided testimony, that, so far as three weeks constant communication, and the information of those in the neighbourhood, can enable me to judge (and I conceive that the opportunities I enjoyed enabled me to form a correct judgment), the individuals thus gifted are persons living in close communion with God and in love towards Him, and towards all men; abounding in faith and joy and peace; having an abhor-

ence of sin, and a thirst for holiness, with an abasement of self, and yet with a hope full of immortality, such as I never witnessed elsewhere, and which I find nowhere recorded but in the history of the early church: and just as they are fervent in spirit, so are they diligent in the performance of all the relative duties of life. They are totally devoid of anything like fanaticism or enthusiasm; but, on the contrary, are persons of great simplicity of character, and of sound common sense. They have no fanciful theology of their own; they make no pretensions to deep knowledge: they do not assume to be teachers: they are not deeply read; but they seek to be taught of God in the perusal of, and meditation on, his revealed Word, and to live in quiet and peaceable lives in all godliness and honesty.

In giving you this statement, in answer to your request, I am only fulfilling the duty of an honest man; for, with my conviction on this matter, I cannot but testify, in all proper places and times, the things which I have heard and seen: and may God bless my testimony to all to whom it may please him that I should be enabled to give it, that He may be glorified and his truth established! . . .

I remain, dear sir, faithfully yours,

Bedford Row, London, Nov. 16th, 1830.

JOHN B. CARDALE.

Additional testimonies, confirmatory of the statements in the foregoing letter, and further particulars of the Spiritual Manifestations at Port Glasgow may be found in Norton's *Memoirs of George and James Macdonald*. Those interested in the question of Spiritual Gifts as a permanent endowment of the christian church, are referred for further elucidation of the question to Erskine's *Brazen Serpent* pp. 175—186; to *Boys's Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages*; and to various papers in the *Morning Watch*.

THE PRESS AND THE ANTI-SPIRITUAL SOCIETY.

During the last few weeks there have been several articles on Spiritualism in the Daily and weekly press, and each article has been full of abuse of the whole subject, and of those who are bringing it before the public. Especially we have to notice articles in the *Daily Telegraph*, in the *Atlas*, and in the *Christian Standard*. Of course the latter as a religious newspaper surpasses the other in the strength of its language, and in its exhibition of the want of that broad charity which would better have befitted it.

However we do not complain, as it appears likely that this is the only

way through which attention to the great facts of spiritualism in the world can be kept up, and we are content, and indeed expect to have to bear much more, before they will be finally acknowledged and their bearing be comprehended by our religious and unreligious brethren.

We hear too that recently some remarkable manifestations took place at Malvern in the presence of several persons, some of whom, though previously denying the possibility of such, were after every scrutiny compelled to admit their truth, whilst others as resolutely denied them and attributed them to fraud and imposture. One of these sceptical persons was Mr. Novia, the well known Conjuror, of Regent Street, whose services were called in to detect and explain the fraud, but which he signally failed in doing at the time, and it was only after a day or two that it occurred to him that the medium must have had a monkey or a small boy concealed under her petticoats, to produce the supernatural disturbances.

One would think such an explanation would not have found many believers amongst incredulous persons, but nevertheless it was so satisfactory to some that Mr. Novia was commissioned at once to draw up rules for the formation of a Society for the suppression of Spiritualism and the prosecution of those through whom any spiritual manifestations take place, and having done so, a meeting was held of the sapient few who approved of them, and became subscribers to carry out their objects.

It is well that those of the public who wish to follow their example should have the opportunity of doing so, and of assisting them to take criminal proceedings against those who are the recipients of spiritual gifts, and we have much pleasure in announcing that Mr. Howard J. Kenard, of 54, Cleveland Square, London, W, is a subscriber of five guineas and we believe the Treasurer, and that a Captain Phibbs is also a subscriber of one or two guineas.

If Mr. Howard J. Kenard has not yet succeeded in finding a medium of the spirit for prosecution we shall be happy on application to furnish him with a list of persons, some eminent in literature and the arts, others statesmen of the highest rank, and others members of the Clerical, Medical, and legal professions from amongst whom he may make a selection.

Poor Punch may also console himself that what he suggested, long since, is now being set about in good earnest. Perhaps he will be a very liberal subscriber; and, should the efforts of the society be crowned with success, we would suggest that Mr. Punch and Mr. Novia be handsomely rewarded.

WHAT IS SPIRITUALISM?

THE BELIEF :—

That God is a Spirit.

That God has created, and employs Spirits to carry out some of his plans.

That those Spirits are Angels, or "Bringers of Tidings"; and that many of them are ministering Spirits, sent forth to watch over Man, collectively and *individually*.

As the Watcher, to be useful, must have power to act upon, and guide the watched ;—Spiritualists believe—

That Spirits though present, and invisible, have power to act upon, and often do control Man, mentally and physically :—the proofs resting on the numerous incidents, *so often* transpiring in the quiet of domestic life, super—or *above*—the ordinary laws of science ; but concealed from the public eye, because of their intensely domestic character ; and also, because the fear of being ridiculed, keeps the lips sealed.

Many men deny the existence of invisible beings, and others, believe they exist ; but are so far removed from us, as to be powerless for good or evil :—Spiritualists believe—

That incidents analogous to the acts of Man, have lately been allowed to transpire, effected without any visible agency ; also of wood, iron, and other material substances, moving—raising off the ground etc., at the simple request of the lookers-on, to prove to Man that unseen intelligent beings are frequently near us.

That hundreds upon hundreds of persons, have had super, or above natural communications from such unseen beings, in the shape of voices conveying predictions, apparitions, warnings, etc.

That as God created man in his own image, as a Spirit ; it follows, that if God can exist without flesh and bones, so can man.

That as man has a continuous, or immortal existence ; and his future depends on his government of the present mode of life ; the simple law of "Do unto others as you would they should do unto you" is of more importance than is usually attached to it.

That some human beings, are more susceptible to spirit influence than others ; and, according to their susceptibility, so are the powerfulness and vividness of the manifestations developed.

That Man is a free agent, and can, by direct appeal to the Deity, and the exercise of his own energies as a Spirit, remove from himself those influences which have moved large solid substances, and acted

upon him in times past, to yield up his body a willing instrument to their power.

That Spirit Manifestations show a system of sub-agency in action, which accounts for the frequent mention of supernatural events at epochs in the history of nations and individuals.

That God is not confined to a sect or ism, in preparing man for heaven; each sect may have truth, but not all truth; and whether in or out of an ism, the nearer man by his spirit and action carries out the principles enunciated in the Lord's sermon on the mount, so much the more joyous will his future be.

That Sects or isms, are useful, constituted as man now is—they are members of the great body of Man; each useful, according to its position and duties:—therefore let brotherly affection continue.

That if Families in their domestic character, would devote a stated portion of their time to the phenomena of Spiritualism; the unseen intelligences referred to would make their presence known.

Avoid foolishness, but be cheerful; treat your visitants with as much respect as a blind man would strangers superior to himself in eye and knowledge power; otherwise you may receive treatment according to your folly.

Peckham.

JOHN JONES.

A CORRECTION.

It is due to our readers to state that the reported conversion of Prof. Felton is untrue. It seems to us that the report has been started for the purpose of affording the Professor another opportunity of assailing the Spiritualists with all kinds of abuse. The report had passed through two papers before we published it, both of which gave their authority, viz. the Boston Courier, a paper in which he himself writes editorial articles. The very enemies of Spiritualism, however acknowledge that the Professor's denial is, in spirit and language, unbecoming a gentleman. *Query.* If what he says of Spiritualists, for circulating the report, is correct, does it not apply with equal (we think more) force to the Boston Courier—the Professor inclusive?

REV. T. L. HARRIS.

On the Second of October this great spiritual Poet and Preacher commenced a series of services in the great hall of the Mechanics' Institute at Manchester, delivering his wonderful and soul touching discourses morning and evening. This is to be continued for twelve Sundays,

and we impress upon all our readers in that neighbourhood, that they should not lose one opportunity of hearing those yet to come. Already we understand he has created a profound impression upon his hearers, and that no less the spirit discourse itself, than the influence of his personal presence, has opened the souls of his hearers to a new life and that quickening which is alone of the spirit.

A PROOF FOR SCEPTICS.

The following has been communicated to us by Mr. C—, upon whose unimpeachable testimony we can unhesitatingly rely:—

"Being anxious to afford my friend B—, a sceptic to Spirit Manifestations a further proof of the power, I called upon the media Mrs. M—, and her niece, to invite them to *his* house in the evening: whilst there the following communication was quickly given by a known spirit friend by the alphabet:—"Faith will bring a sceptical man to bow to the power of God; your friend B— will be a strong believer in the manifestations. I knew you would be there to-night."

Question. "Will you come?" *Ans.* "Yes I always wish to be where you are, it is my love for you that brings me near you." *Ques.* "Well, your presence may be useful; I am anxious to make my friend a convert to the belief in the reality of a future life. You will perhaps give him a message." *Ans.* "Yea."

In the evening, at my friend B.'s, when the media arrived, we sat down to a table and the first manifestation given was from the same spirit, who, according to promise, gave the following message:—

"To C— B—, (name in full, christian name of ten letters,) Spirit has communed with man from the beginning of the world. The first of Spirit was when God breathed in man His breath, which was Spirit, therefore it can never be lost. The body goes to its place and the Spirit to its God. Do they not in the church pray "O Lord send us thy Holy Spirit," and when it comes they are the first to reject it and call it a Devil."

Mr. B. "I object to the *forms* of worship: there is no religion in mere form."

Ans. "The only good of the Church is that it holds the world together: if it were not for the Church, your Sundays would be a wild riot."

Mr. B. in reference to another subject, said, "I can see no good in it" &c.

Ans. "Nothing is lost in the world; even if you blow out the light, the vapour is not lost."

Another Spirit was asked for an interpretation of Genesis ch. 6: 11. "The sons of God saw that the daughters of man" &c. *Ans.* "The sons of God are they who walked in His likeness and the daughters of men are those who walked after the ways of the Devil, they came down from their holiness to the degraded position of the daughters of men."

AN EVENING'S OBSERVATIONS AND EXPERIENCES AT A SPIRITUAL MEETING, SEP. 18th, 1859.

At 7 o'clock, one of our Hoxton Circle met at Mrs. M—'s house, accord-

ing to appointment, and sat in a large room on the second floor. There were also two gentlemen and their ladies, besides the old lady, her niece and son, in the room.

On our arrival a new Circle was formed by the indications of the raps; it was only an ordinary kitchen tea table, and thus we formed nearly a double row around it. Most of our friends minds were wide awake against deception, having heard that such might be the case; but all being convinced of the truth of spirit communion, were open to receive any new facts or corroborative evidence that would be clearly given.

We sat and witnessed various phenomena of spirit manifestations for upwards of two hours and a half: there were at least six mediums present and these might have helped to intensify what was done; but the variety of manifestations through each medium, as well as their collective character precluded any idea of a delusion of the senses, or that it was anything but what it professed to be, viz. spirit presences from the Spirit-Land.

We recognised in them the love and mercy of an all-wise God, and we thanked Him from our hearts for permitting us to have such clear and close demonstrations of the nearness and sympathy of our Spirit friends and visitors, showing to us in such a familiar and easy manner, their power to communicate with all who court their acquaintance.

But to give a clearer idea of the evening's proceedings, we will divide them as nearly as possible as they took place.

1st, Raps were heard of different sounds and intensity round about the floor, answering mental as well as audible questions.

2nd, A tea tray was placed on the table, upside down, and the humming as of a bee against glass, was prettily imitated, and then taps on the under surface of the tray given to a tune.

3rd, The table rose several times from the floor, from six inches to a foot, and once, when eyes were scanning underneath it, being able to see clearly, as the candle was on the opposite side and all hands on the tip of the table—or six inches above it. The table also, with all hands on the upper surface, was moved with grace and ease as in a dance.

4th, One gentleman was elected by raps to hold the Guitar, which he did between his knees, and it accompanied the violin and also the singing of two ladies. It also gave answers to questions, all which was done with an apparent full knowledge of music, though some tunes attempted it would not accompany. The key note was also given when one of the lady's was at fault.

5th, A gentleman present, who is undergoing development as a medium, had his hand moved about with all the ease and force of a music conductor; answers were given through his hand, and he was once bodily thrust forward to a corner of the room where was lying an accordion, but of which he was not aware, until impelled to seize it: he then magnetised it and began to play.

6th, This same accordion, according to instruction, I placed at my feet on the floor, opposite to where the principal mediums sat, and when questions were asked, I felt it rise and give the answers by sounding it: also the keys were sound-

ed in succession, when my feet only were near it, and all hands visibly above the table.

7th, A length of glass was laid under the table, on the floor, and left there while other manifestations went on, and when taken up, there was "not" or "note" written, as with a finger, on the painted surface of the glass: the word either meaning to call our attention, or, a negative to a question. A lady who is a seer, looked under the table and saw a hand she said with a bluish grey flame issuing from it.

8th, This same lady with her daughter and others sat according to direction and were sensibly touched and patted, as with a physical hand; the youngest lady's dress was pulled so as to resist our counter-force, which several of us both saw and tried. The dress being pulled straight down with considerable force and then puffed up again when released, whilst every one's hands were visible and above board.

Incidentally, I may mention that a French lady told us at a previous sitting, a painted piece of glass had been placed under the table, and when it was taken up the name of a near relative was written on it, a name that no one could have known but herself; it being a peculiar French name which after it had been written none could read but herself, although it was spelt correctly.

In summing up, we say, we do not wonder that persons should think this "an imposition"; we do not wonder that they conclude it to be some "conjuratation"; but all of us having arrived at the full conviction by previous and separate experiences, that spiritual communion is a fact, we were ready, though cautiously, to add any fresh facts to additionally illustrate the, to us, already ascertained truths.

We believe God always works according to his own laws, and that spiritual agency has a good and God-like sphere of action in the economy of our earthly and spiritual existence; therefore we will not quarrel with these facts because they come to us in humble guise or though the instrument be humble or seemingly unworthy.

We are not afraid of the study of these facts leading men backwards to superstition, but rather we believe they will lead men to the knowledge of the laws of their future existence and may perhaps emancipate them from mere dogmatic Theologies.

S. WILKS.

FROM LONGFELLOW'S "HYPERION."

"O if we had spiritual Organs to see and hear things now invisible to us, we should behold the whole Air filled with the departing Souls of that vast multitude which every moment dies,—should behold them streaming up like *"thin vapours"* heavenward and hear the startling blast of the archangels trump sounding incessant through the universe and proclaiming the awful judgment day. Truly *the soul departs not alone on its last journey*, but Spirits of its *kind* attend it when not *"ministering Angels"*; they go in *families* to the unknown land. Neither in life nor in death are we alone."

CLAIRVOYANCE IN MEDICINE.

Mrs. THOMAS continues her *Clairvoyant Seances*, by appointment, at Dr. Dixon's, 25, Bedford Row, corner of Theobald's Road, W. C.

NEW WORK ON SPIRITUALISM.

We are gratified in being able to announce that Mr. Newby, of Welbeck Street, is about to publish a new work by Mrs. Catherine Crowe, entitled "*Spiritualism in the age we live in.*" We are in a position to state the significant fact that the authoress designs this as the *first of a series* of works upon the same subject.

SPIRITUALISM IN KEIGHLEY.

The Spiritualists in Keighley continue their meetings as usual. The editor of this paper has also resumed his Sunday evening discourses. Also a "Band Meeting" is held on the Saturday evenings, where each one is allowed to relate his or her experience during the week; narrating any little incident confirmatory or illustrative of the existence of disembodied Spirits and the extent and variety of their power of communication.

We ought also to add that they have formed, in connection with the society, an organization for their temporal as well as spiritual emancipation. It is purely voluntarily on the part of each member whether or no they connect themselves with this branch; but each of those who choose to do so pays down a small entrance fee and 3d. per week afterwards. This money is in the first place to purchase articles of consumption for sale amongst themselves or others; the profits, together with the subscriptions to be appropriated to the extension into other branches of business connected with the productive principle, with a view of finally reaching the true standard of a christian church with all its ancient gifts and graces.

A GOOD SUGGESTION. "I would suggest, as Christmas will soon be here, and it is usual to give and receive presents, that the friends of Spiritualism should present their friends with a volume of the BRITISH SPIRITUAL TELEGRAPH."—J.

—O—O—O—

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THE
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BEING A
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No. 11.—VOL. IV.]

NOV. 1st, 1859.

[Price 1d.]

TO OUR SUBSCRIBERS.

It is intended on and from the first of January to continue this journal as a monthly magazine of 48 pages to be published in London, and, with its increased size, to enlist the services of some of the best writers, in the hope that the true points of Spiritualism may receive that prominence and illustration, which will best show its bearing on the broader religion and philosophy which so many earnest minds are now seeking. This and the next number will complete the present Volume, and it is intended to

Issue the Next Number on the First of December,
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THE "SATURDAY REVIEW" ON SPIRITUALISM.

In a recent number of this clever journal, there is an article "On Mind and Body," into which the writer has been aggravated, in reviewing Mr. Hulme's translation of De Boismon't's work on "Hallucinations" (Renshaw, 1859).

The point of view from which the article is written, is unfortunately

LONDON: F. PITMAN, 20, PATERNOSTER ROW, E. C.

the common one of the day, which is neither more nor less than the distrusting of all human testimony, where it is at variance with scientific scepticism. It would hardly however have been worth noticing, were it not that the writer, in pursuing the vulgar theory, has a strange idea as to the cause of this perverse testimony to disagreeable facts. He says—

"In the whole range of science and of history there is no subject which exercises so mysterious and so powerful a charm over the imagination as the debateable land which lies, as it were, between the regions of the mind and those of the body. The whole theory of ghosts, visions, dreams, presentiments, and the like, has hovered in a characteristically unsubstantial manner over the speculations of every generation, and appears to have a special fascination for our own. The belief of one class in witchcraft, and that of another in table-turning, spirit-rapping, and the quasi-supernatural attributes of mesmerism, are probably at least as strong now as any analogous beliefs ever were when they resulted in sending people to the gallows or the stake. To some persons this is matter of surprise." "Witches and ghosts, it has been boastfully asserted, cannot bear the light of railways, electric telegraphs, and popular education; and if they are still found to survive, it is only a proof that the schoolmaster has not done his duty. Such is the popular brag of this bragging age. It is one of the shallowest and most thoughtless that even these days have brought to light." *Railways and steamers are things which shake the faith of mankind in their own conclusions and in their accustomed trains of logic more rudely than in any other particular whatever.* This we have no doubt, is the cause which lies at the bottom of an immense proportion of the fanaticism and superstition which riot on every side of us. *Spiritualism for the heterodox and Revivalism for the orthodox, are, to use an algebraical simile, two roots of one equation."*

We confess we should wish this original writer to work out his idea a little more fully, for we are hardly able to comprehend the connexion on which it is based. We are inclined to think that the exigency of writing an article on a subject he knows nothing of, is at the bottom of it all, and he seems to have felt this difficulty in writing the following—

"The faculty of presentiment, sympathies and antipathies for particular people, the power of second sight, the power of intuitively perceiving what is passing in the minds of others, are the sort of abnormal faculties which are said to exist in a latent condition in men's minds, and to be occasionally exercised. *The absolute denial of the existence of any such powers would no doubt be rash, inasmuch as we know hardly anything of the constitution of the soul; but the preceding observations go a long way to*

show that the evidence of their existence must always be unsatisfactory in the extreme."

We should humbly judge that the searching inquiry which satisfied that great man of science, Robert Stephenson, of the facts of Spiritualism, was not unsatisfactory in the extreme, and that he was quite as able to form an opinion on the subject as the *Saturday Review*; but it is hard at this day to have to write an elementary work on the value of testimony for the benefit of Newspaper Editors.

This however is a fitting occasion to introduce to our readers a little work * just published by another really great man, Mr. R. Chambers, in his admirable series of Edinburgh papers. It is an essay on the posture of testimony in the scientific world, to which we invite the especial study of the writer in the *Saturday Review*.

Such a work and by such a man was needed, and it has come to the relief of our senses at a time when it was becoming dangerous to state anything out of the common ken of that branch of the scientific world which is seeking to monopolize all truth, and to mortgage the future of the human soul.

We congratulate the world on the appearance of this masterly exposition of the mode in which all facts, whether pleasant or the contrary, are to be investigated and received. We commend the book to our readers as a sharp weapon of defence and offence, and we are only sorry that our present space will not allow us to make large extracts from it.

We hold it ready however for all comers, whose morbid digestion causes them to retch at the great facts of Spiritualism.

MIRACULOUS CURES AT LYONS.

We extract a paragraph from the *Morning Star* as to alleged miracles of healing occurring to day at Lyons, resembling those which were performed in 1727 and for several succeeding years, at the grave of the Abbé Paris, in the churchyard of St. Medard at Paris.

The marvelous cures effected at St. Medard have been generally considered as among the most highly established of such cases, but Dr. Douglas, Bishop of Salisbury, in his work on miracles published in 1807, endeavours to throw doubt upon them. The similar case now being enacted at Lyons presents a favourable opportunity for accurate observation and we hope it will be carefully examined by the better light which can now be applied from a greater knowledge of the occult forces of the soul.

* Edinburgh Papers, by Robert Chambers, F. R. S. E., F. S. A., F. G. S., F. L. S. &c. "*Testimony—Its posture in the Scientific World*" London and Edinburgh: W. & R. Chambers. Price 1s.

"The death of the Curé d'Ars at Lyons has caused the whole devout population of the rest of the Empire to hurry in crowds to his tomb. The Abbé Lacordaire, who has remained with him for several months, was with him at his dying hour, and promises the most wondrous revelations concerning the passage from life to death of the Saint, whose canonization already occupies the authorities of the Church. The miracles already wrought at the tomb of the Curé d'Ars exceed, if one may believe the tale, both in quantity and quality those once enacted at the grave of the Diacre Paris. The blind are made to see, the lame to walk, and every human ill is set at nought by a prayer at the stone which covers the remains of the Curé d'Ars. The empress, who publicly declared the birth of the Prince Imperial to be owing to this holy man's intercession, is said to have been in close correspondence with him during the whole of the war. To show the fanaticism inspired by the event of his death, the omnibus service from Lyons to the village where he lived, and which was started to drive straight to his door, has been doubled since his death, and drives no-where but to the cemetery where his corpse reposes. A nine days, vigil is established for the different *confrères* throughout France, in order to facilitate the transmission of miracles for the convenience of those who cannot make the journey to Lyons."—*Morning Star*, Oct. 5th, 1859.

CHURCHES AROUSE.

Christ when on earth said, "Verily, verily I say unto you; he that *believeth* on me, the works that I do, shall he do also; and *greater works* than these shall he do, because I go to my Father." Christian! Who am I to believe?—Christ, or the Materialist?—Christ, or those who oppose manifestations of Spirit-power; be they Churchmen or Dissenters? Christ says, "the works I do." What were they? Healing the sick by touch, by word; restoring sight to the blind; saying to wind and water "Peace be still" and it was so: performing various kinds of acts, not in accordance with the ordinary laws of nature, as in action then around his countrymen. At his death, were these manifestations to cease? Look straight at the words; do not wriggle round them; "He that *believeth* on me the *works* that I do, shall *he do* also," that is, he shall be able to, perform miracles, so says the word. Do you say—"Oh! but the days of miracles have ceased." You can not part the one from the other. The Apostles were successors to the head; yet where in the Acts, or in the Epistles is there a sentence recorded of the *extinction* of miracle power in the hands of *believers* in Christ? If miracles were only for the apos-

ties days, then salvation was only for the apostles days. Educationally you may have been reared a Churchman, or a Dissenter; and told from the pulpit and by the press—"To believe on the Lord Jesus Christ and be saved": but the second and vital evidence of the *truth* of your belief, has been overlooked, or hidden; doubtless in the first instance, in the so-called Middle ages; when manuscripts and not printing confined knowledge to the priesthood; and when for the loaves, the fishes, and power; men wedged themselves into the Church; Latinized Christianity, and reigned supreme the dispensers of Provinces, Kingdoms, and Empires.

Ministers! preachers! deacons; examine your Bibles, and think "is it so" is it true that the gifts of the Spirit as displayed in seeing spirits, curing the sick, ruling wind and water, and other miracles, are still the right and privilege of the churches; our answer is, that which Christ gave after his death when he was giving his last words, to his followers:—

"These signs *shall* follow them that *believe*; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.

Spirit Manifestations therefore ought to be in action among all the churches; and if they be not there, and any indication of their appearance be discountenanced by the cry of "fanaticism or satanic agency," the logical conclusion is, that those "criers" are not Believers; be they laymen, deacons, preachers, or priests.

Many are the CREEDS of the Christian Church, shall they be shown:—

I Believe in the Church because my father did.

I Believe in ours being a Gothic built church.

I Believe in our Minister, because he has been ordained.

I Believe in our Minister being a clever man, a staunch Churchman, or a staunch Non-conformist.

But who believes in CHRIST, as the embodiment of the Diety—with a Diety's *principles and powers*? What are they? find them out, and when you become an heir and *joint heir*, you have the *joint heirships* powers of healing and miracle working; then you will be a *believer* and do *greater works* than Christ on earth; because he has gone to his FATHER.

THE REVIVALS in Ireland and Wales, are modern,—are October 1859 proofs, of the correctness of the position laid down in the foregoing article; that if miracles have ceased, salvation or gain of happy everlasting life is lost. The gifts of the spirit, the action of the spirit upon man, has been apparent in the "striking down"—in the "visions"—in the power of "exposition" given even to children,—in the "muscular

action" of the body ;—while in trance with their eyes closed, the hand turning to the text and hymn, illustrates some peculiar phase of manifestation then going on : these manifestations of power have been called by one class of unbelievers "Hysteria." If the medical faculty so designate the movement, so be it for the moment, as by such admission they admit the hitherto officially denied facts of Clairvoyance and Mesmerism ; that the human body can by any means, see *without* eyes ; or be made insensible to feeling and sound. To the churches, is brought to their own door steps ; the same phenomena, Spiritualists have for years asserted, as coming under their own cognizance ; and whether the house be built by the architect, or by his workmen ; whether the revivals is by the *personal* act of God the spirit, on *each* person ; or by the action of his workmen or spirits ; is a matter of secondary importance. One thing is plain to my apprehension ; if Jesus the Christ, divine though he was : *received* the aid of an angel or "*spirit to strengthen him*;" I see no reason why Irishmen or Welshmen may not receive conviction and direction by spirit power and intellect. To God be all the glory, "as in him we (and Spirits,) live, move and have our being."

Peckham.

JOHN JONES.

A. D. 96 to 1859.

To prove that the Spirit Manifestation dispensation has continued from the time of our Lord when on earth, to this day : Spiritualists ought to do as our Railway engineers when tunnelling. One set of workmen tunnelling out facts at one side of the mountain, commencing from the death of Christ ; the other, tunnelling out the facts on this side of the mountain of time ; and bye and bye they will meet in the middle, and then the light of the day will be seen right through ; and a highway of knowledge will be opened for our sons and our sons sons. Divide the tunnel into 18½ portions, and watch the progress. The apostles died receiving spirit manifestations till the year 96, or, one portion. In the *Telegraph*, we have had proof upon proof, that spirit manifestations are, in our day : the proofs given by me in this number carries us inward 100 years ; so, reducing the 18 to 16 divisions : so let the workmen work ; and work thoughtfully. Let those who read, when they come upon a Spirit incident, pencil the place and note on the blank leaf at the end of the book, the page ; and, when time allows, copy out and put the date ; and as the facts are collected, let us mark the strata or date. With heart and good will, let all readers work, and the task will be easy. Young men, do not say "*to-morrow*" I will do it. Old

men, dont take off your glasses, thumb and finger your eyes, and with a yawn, give a wire drawn "Yes": but rub the mist off your glasses,—on with them again; give one Fact, and then rest. "Work while it is day, for the night cometh when no man can work."

Peckham.

JOHN JONES.

AN APPARITION, OR THE DEAD ALIVE.

"When I was about eight years old, I contracted an acquaintance with one William Smith, a youth about my own age; we lived under the same roof, and often played together. Being removed from him to the distance of four or five miles; sometime after this, I sickened of the smallpox; and in a week or ten days afterward he likewise fell sick of the same disorder. I was nearly recovered, when one day, about twelve o'clock, as I was sitting in a small bed room, my mother going out of the place, he came in, and stood with his back against the wall right opposite me. He had on a thick set coat, waistcoat, and breeches of the same: his head was bound with a neck handkerchief, his face much swelled, and blackish with the smallpox. It is now thirty years ago, yet I recollect his likeness as strongly as if he were now before me. He fixed his eyes upon me, and I also looked steadfastly upon him, for the space of ten minutes, but neither of us spoke one word. All this time I had some doubt whether it was his Spirit or himself; for I had often been told he was exceedingly ill, yet I was in no wise alarmed. Several times I was on the point of asking him how he came there, and if he was really alive or dead. When my mother returned, and was just in the doorway, he withdrew and seemed to press by her with some difficulty, as she passed through the doorway. What astonished me was, that she neither saw nor felt him. When I related the circumstance to her, she only said "He is dead!" But it was not till the next day that a messenger brought us word of his death; and that he expired about the hour in which I saw his spirit. This is the simple truth of the whole affair. What shall we say to these things? Was I asleep, No! Was it a phantom of the brain? That cannot be, seeing I was no more intimidated than I am at the present moment. Was it then some corporeal being? This is altogether impossible; for then my mother must have both seen, heard, and felt him. I am persuaded it was his spirit: the Infidel may think as he pleases."—*Autobiography of the Rev. Miles Martindale.*

SPECIAL PROVIDENCE IN A DREAM.

"When I was about five years of age, I was left, one Sunday, while my

mother went to church, to the care of an aged woman. As she sat by the fire she fell asleep; I went out of the house, and climbing up some steps that led to the top of a cistern, which being full of water, I fell in, where I must certainly have perished, as the cistern was deep and no neighbours near, had not an unseen hand interposed. Just at that moment the old woman dreamed I was fallen into the cistern and drowned; and waking in a fright, she looked round for me, she rushed up, and running to the cistern, found me overhead, and dragged me out just in time to save my life."—*Ibid.*

ANOTHER INCIDENT.

(Query. Can Animals be influenced?)

"On Sunday morning I crossed the river Mersey, from Liverpool to Wirrell; in order to preach at Storton; in company with James Tunstall, and two women, whom we did not know. The boatman, C. Dugdale, landed us on a rock, that stretches out into the river a considerable way from the shore: the extremity of the rock, is covered at half-flood, and between that extreme, or crown of the rock, and the shore; the rock or sand which forms the bed, is considerably lower, so that before the extremity is overflowed, the rock is entirely surrounded with water. On this rock, he set us down, as we expected we could have made the shore before the flood surrounded us. But the tide was running in very fast, and we found ourselves imprisoned by the water. Dugdale was gone round Birket-corner, on his way to the woodside boat house; consequently out of sight; nor could we see one boat upon the river, nor any person along the beach, to whom we might make a signal. Neither I nor my companion could swim. The women wept bitterly. Death stared us in the face. The Lord so ordered it, that a boatman belonging to the Rock boat-house, going to fetch a cow from a field that lay along the shore; the cow ran to the hedge *next the river*, and he following her, discovered us in that situation. He left his cow, and ran to the beach, where the boats lay, and made all the haste he could to our relief. We had, when he came to us, about two yards in diameter of the rock to stand upon; in less than fifteen minutes, we should have been washed from our standing, and consequently all must have perished."—*Ibid.*

'I have extracted the foregoing three incidents from the *Auti-biography* of the Rev. Miles Martindale, published in 1797, which carries us back to 1740. The first incident proves that the "dead" *live on*; the second, that Special Providence, by "dreams," are, as in the *Apostle*

days, continued to Man: and the third, that cattle can still be acted upon as in olden days, when the "Ass" of Balaam saw an angel. The Rev. M. Martindale, was a Wesleyan minister; so that Methodists cannot gainsay the truthfulness of Spirit Manifestations. I have a cluster of grapes still in reserve for them; also grown in their own garden, doubtless, sweeter on that account. I have also some rich clusters for Churchmen, Kirkmen, Independents, Baptists, and others, all from their own vines, having the peculiar bloom by which they will be able to identify the fruit as from their own conservatory.

Peckham, October, 1859.

J. JONES.

[We subjoin an extract from the *Times* of Saturday Oct. 1st, as a further illustration of the susceptibility of animals to an 'intelligent agent'. The account seems to have been copied from the *Newcastle Daily Express*.—ED.]

"On Sabbath last, two local preachers, belonging to the Primitive Methodist's, at South Shields, went to preach at Elsworth, a Colliery village, some eight or nine miles off: they finished the labours of the day a little after eight o'clock and soon after set their faces homewards. They had not proceeded far on their way when they were overtaken by a large Newfoundland dog; but some time elapsed before they took any particular notice of the animal: they pursued their way and still the dog followed, when they thought it necessary to drive him back, as he appeared to be a valuable animal, and his owner might come to some loss, should he stray away from home. Notwithstanding all the means employed, the dog followed, keeping the two preachers at a respectful distance: they continued on their way and came through some fields which lead to the main road. When coming through one of these fields the dog passed them, making a whinnying noise as he came by, which by their interpretation, sounded like a mark of disapprobation at their driving him back. Before they came to the hedge at the bottom of the field, they heard the dog growling and barking, and upon a few steps further, they were terror stricken at beholding three men, in the hedge, ready to pounce upon them: two leaned back in the hedge, the other shrunk down as the dog snarled; and the two preachers went on quickly, leaving the dog in front of the rascals. After they had got about a mile further, the dog came up to them again, and appeared pleased, as if he had found his master: they determined that he should follow and that when they separated, the one he followed, should take him home, give him his supper and a night's lodging and take him back the next

day. They went on and down the railway, and as soon as they turned off the line to come into a lane leading to the town, the dog turned round and took his departure home, leaving the two preachers in safety and thankful for his sagacity and protection."

HOXTON SPIRITUAL SOCIETY.

Held at 101 High St. Hoxton.

On the evening of Oct. 3rd, upwards of thirty friends sat down to tea. After tea, addresses and relations of experiences were given by several friends which were both interesting and encouraging.

Among the rest as illustrative of mind travelling and prevision it was related by Mrs J. that she saw the spirit of Mrs P. come into the room whilst Mrs P.'s physical body was asleep in another room; and the spirit said to her, "In the course of two or three months, you will preach a sermon." Mrs. J. at the time, only caught the words "A sermon" and it was not until afterwards when entranced that the whole sentence was heard by her, nor could she (she said) at the time have apprehended the meaning had she heard it, for no idea of speaking in a public room had ever entered her mind; but within the time mentioned she came under the power of entrancement and for nearly the last six months, weekly, has given us beautiful and cheering addresses from the spirit land.

Also a gentleman related how he had been call'd by a Spirit voice after the manner of "Samuel" and he, like the prophet, got up several times to ascertain who it was that had called him and how. From thence he became a "SEER" and could converse with Spirit-beings as well as see them, even in his normal state: he also related an instance of a Spirit-messenger going to a distance and influencing the mind of another person in the same manner as related by professor Hare, Judge Edmonds, and George Muller, the good founder of the orphan School at Bristol.

Another gentleman related how in his first experiences he had asked for stronger evidence than he was able to bear, for his Spirit mother took him by the hand so tangibly, that it made him, for a time, quite physically ill; but so strong was the evidence to him of the reality of Spirit power that doubt had never since entered the door of his mind.

Again another gentleman related how when visiting at a friend's house for the first time the spirit power present purporting to be his son told him by the rising of the table that the son was "four and a half years old" when he passed into the Spirit home and that he had been there "Thirty Four years," and these risings were given contrary to the minds of all others present who thought it was decidedly mistaken, but he (he said) knew its truthfulness and it proved to him an harbinger of glorious tidings, for the son whom he had lost he had now found and had renewed the tie of relationship; also he related how his wife is now becoming developed as a Trance medium.

Other Spiritual experiences were related which space forbids me to recite. But what with the addresses, the entranced speaking, and other spirit-manifesta-

tions, also the Ladies singing &c., the evening glided pleasantly and quickly away.

S. W. Sec.

ERATTA. In "an evening's observations" &c., page 157, bottom line, for "one of our Hoxton circle" read "nine"; and, on the next page, for "their ladies" read "three ladies."

REVIEW. *Midsummer Mornings' Dream, By F. Starr.*

London: John Wesley & Co., 54, Paternoster Row. E. C. Price 5s.

In No. 6, we closed our quotations from this remarkable volume. The purport of the Revelation which Mr Starr puts forth, and for which he seems to have received schooling in what is briefly contained in our former extracts, is, "The Second Coming of Christ,"; "The Voice" which had previously guided him in his preparation being his instructor. Though he does not, like many who have preceded him, fix upon any particular date for such an occurrence; yet he does, in his other work, use the following language:—

"Let not the year 1872 find you, Reader, unable to say, I know that my Redeemer liveth.

It is the utmost stretch of limitation I can take, to write, or to speak, for these asterisks * * * * speak terrible things to me, in page 50, whether it be *imagination*, or not; and will continue so to do, let me be wheresoever I may, no matter what the nature of the *excitement* is, which may be going forward.

I would still add, that *not for ALL th re is in the world*, would I have that *period* arrive, and not have the *knowledge*, that *my* Saviour lived, to make intercession for me, *were I the READER*. If this, therefore, is not speaking clear enough, and loud enough, *I have done*."

THE VISION OF MIDSUMMER MORNING'S DREAM,

Is a work of the same size and price as the one already noticed, and is intended as "A Key and Interpretation" to it, and will consequently be better understood and appreciated by those who have previously read the former. There is, however as much of the first work given in the form of extracts as is sufficient to make the whole intelligible to the reader who may only see this.

"The Vision," is in our opinion, not so much a key and interpretation of the "Dream" and we doubt much whether the author is capable of giving that, as a vindication of himself and his work, and an endeavour to carry conviction of its truthfulness to the minds of his readers. So far as he has been unsuccessful in these objects, the fault does not lie in him or in his book, but in the utter scepticism of spiritual realities and consequent ignorance regarding them, which future generations will note as the prominent characteristic of this age. The evident sincerity and truthfulness of the writer is so clearly marked on every page, that we are not credulous enough to believe in the possibility of deception on his part, while as regards sanity, his strength of character must have been more than ordinary to have enabled him to retain the balance of the mental powers in spite of the trials, both inward and outward to which he has been subjected.

We regard his spiritual experiences as having truly occurred to him in the

manner and under the circumstances narrated, and as being intended for his own benefit in the first place and afterwards for the benefit of those of a similar character to himself. For the sake of such it was necessary that these books should have been written and published and they are certain to find out the parties who need them and to accomplish their mission. They are signs of the times; we are willing to grant what he claims for them;—signs of the Second Coming of the Lord and of the Millenium; though our views regarding the nature of these events differ widely from his, which are just the popular views advocated by Dr. Cumming and the Author of "The Coming Struggle," to whom this work is dedicated. There is no new doctrine advocated in either of Mr. S.'s works; they contain nothing contrary to the strictest orthodoxy of evangelical doctrines, as popularly understood. The doctrines of the Trinity and the Atonement, the pillars of modern Orthodoxy, are as strongly asserted in the popular sense as any believer in them could wish. We discern a peculiar wisdom and fitness in all this; and, in itself, it is no slight testimony to the sincerity of the writer and the goodness of the source of the communications, showing that they do not proceed from those who have some new doctrine to advocate and wish to make proselytes, but chiefly from the Spirit who leads men into all truth, by first working in them repentance and newness of life, without which soundness of doctrine could be of little use; then brings them to the Scriptures, in which, they who do His will gradually discern by the gentle leadings of his Spirit, the Truth as it is in Jesus. Men must first be made true to themselves and to their present conceptions of right, before they are able to discern higher truth. Mr. Starr's experiences are better calculated to bring the careless and sceptical in matters of religion to see and feel the reality of heaven and hell, than a thousand sermons, which too often consist of pious words and phrases strung together; and being unfelt by the preacher, would require a miracle to make them reach the hearts of the hearers; while he speaks of what he knows by painful experience—what he has seen, heard and felt. His is just such an experience as we can suppose the Spirit of God would give under the circumstances. Other men as ignorant and careless about spiritual things, might have been so fitted morally and psychically for the ordeal he has passed through, and yet be capable of deriving nearly as much benefit from the relation as he has done from the actual experience. We say morally, for although ignorant and careless of religion, and perhaps not very strict in morals,—there appears always to have been a genuineness about the man, a brotherly feeling and sympathy for others, which did not spend itself in mere words but went forth in action. This would go far to preserve him from selfishness and that excess of pride which would have marred his work, of it did not destroy himself.

"As thou hast asked why thou hast been selected, it is because thou wrote and published that small pamphlet, 'On the distressed condition of the Operatives' of thy native city. If thou art equally persevering in this matter, as thou hast been all throughout that, thou shalt at last succeed."

There is a good deal of apparent egotism in his book; this may result, not so much from the writer's self-esteem, as from the nature and object of the work itself, as a defense. The introduction into a work of such a nature, of charges of ingratitude against some whom he had formerly benefited, cannot so well be de-

fended; we trust that by this time he has learned to assist and do good to others from such motives and for such ends as to make the feeling of their ingratitude, so far as he is concerned, simply an impossibility. His expression of wonder at the indifference of some and the incredulity of others regarding what is most real and true to him, is natural enough; at the same time, he should reflect, that prior to his own experience he would just have been as careless and sceptical of similar relations; while, even now, though not denying the genuineness of Spiritual Manifestations in the case of others, such as Joanna Southcote and the Cheltenham Shiloh, he gives too sweeping a condemnation of them as evil in their origin and tendency. We desiderate a broader charity in this respect, and we hope that Mr. S. will in due time perceive that these may have their important mission as well as himself, though to a different class. Not that Mr. Starr, is in the main uncharitable; there is really more liberality displayed in this book towards those who differ from himself in belief than in most other religious works of the present day; this is a manifest fruit of the spirit of love and peace in opposition to the spirit of hatred and strife. "Hate! well I don't think I hate anybody, not the bitterest enemy I may have in the world; no I can't hate, SATAN hates."

Mr. S. attaches no importance to any of the communications made to him, except so far as they can be confirmed from the word of God; in this we think he is right. He is however so particular on this point and takes the language of scripture so very literally, that he is greatly perplexed by the *Voices* telling him of a *Seventh heaven*, besides a heaven of heavens above this, making eight in all; whereas he can find no more than *three* mentioned in scripture. We wish we could loose him from his perplexity, but he is so literal, that we doubt our ability; no passage of scripture occurring to us in which seven or eight heavens are spoken of in so many words. The nearest we can think of in addition to the declaration that there are many mansions in the Father's House, is one in the 33rd verse of the 68 Psalm: "To him that rideth upon the *heavens of heavens* &c." from which we must infer more than three heavens and it may imply seven or eight. The fact is the word heaven or heavens as well as every other word in the Bible has all the force of an algebraic sign of an unknown quantity, and stands for all that can be discovered or revealed respecting it; with this difference, that while the letter in Algebra requires its full power to be discovered before any result can be obtained, a child's conception of heaven may be as useful to it, as the knowledge which the same word contains to an Archangel is to him. All the treasures of wisdom and knowledge are enfolded in the word of God, so that it is as impossible to add to it, as it is to add anything to the material universe; every new truth in religion or science is merely an unfolding of the wisdom of God of which the scriptures are the written expression and the invisible universe the material expression. Our wisdom increases as we are able to read and understand these divine books of the Great Father and Teacher. He is not aware that any other writer, ancient or modern, has mentioned a seventh heaven; we can help him slightly in this respect; not to mention the Koran, in which we believe a seventh heaven is spoken of, a modern seer of the highest class thus writes:—

—"Heaven is manifold, threefold, and one,
Yet all bound and clasped in the Lord as a Sun."

Still further, and more to the point,

"A Spiral winds from the worlds to the suns,
And every star that shines,
In the path of degrees forever runs,
And the spiral octave climbs ;
And a SEVEN-FOLD HEAVEN round every one
In the spiral order twines."

This, Mr. Starr will not regard as authority, nor do we mean it as such ; it is merely quoted to show that his relation of such a fact, is not so singular as he supposed. A word, in conclusion, by way of caution to Mr. Starr, and others, who may become open to spirit intercourse, while ignorant of the laws which obtains in the spirit world. Agreeing with him in his opinion, that the "Voice" generally was that of a good Spirit ; we believe that it would be contrary to all experience to expect that none but good Spirits will communicate with him, or that even "the voice" is to be implicitly obeyed. Mr. S. is safe only so long as he tries the spirits by the sure word of testimony and does nothing contrary to the laws of right as written in that book. We are sure that no good angel will advise him to do wrong ; but if such were possible, even an angel must not be obeyed when he commands what is in itself wrong. We think the command to counterfeit madness, was, to say the least, doubtful, and ought not to have been acted upon ; David's example in this, is no more to the point than some other of David's acts ; —it is never lawful to do evil that good may come under any circumstances. Again,—we may admit the spiritual character of the *mysterious twelve*, met with in London, without admitting that they were good angels : we scarcely think a good angel would change his face from, "a calm pleasing quiet demeanour, to one of fierce, contending passions ; hair dishevelled, and eyes blood-shotten," grasping a man's hand with such force as to make him imagine that every bone was broken. We wonder that such an exhibition did not strike him as being as unlikely to proceed from a "Blessed Spirit," as the clenching of the hands of a table mover which he gives on the authority of the *Morning Advertiser* merely, as an evidence of the evil character of table moving. Man could make no real progress were he left unexposed to temptation ; so great watchfulness and prayer is increasingly necessary, as he becomes open to conscious association with Spirits ; his privileges are greater, but so also are the temptations to which he becomes exposed. Another caution is, not to regard everything that may be stated by even good spirits or angels as being true literally. What is truth on the spiritual plane of vision must not be confounded with its results in the material world. We do not expect that the present or any future Pope will be converted to Protestantism by the reasoning of a deputation of three English bishops ; yet the vision which led Mr. S. to infer such a delightful consummation of the papacy may be essentially true, when judged by spiritual laws. Should all his expectations of future events turn out fallacious, it will not in the least lessen our estimate of Mr. Starr and his works, any more than our estimate of the Apocalypse is lessened by the failure of its would-be interpreters.

We have almost exhausted what appears to us objectionable in these works,

because that is easily disposed of; but we have not time to point out half their excellencies; these must be found in the books themselves.

HOW IT SPREADS.

It is pleasing to learn how silently and sweetly this absorbing subject is working its way. We behold it on almost every hand, amongst all ranks of Society; from the Royal families down to the humble beggar: and especially is it pleasing to see the family at the fireside of the working man, after a hard days work, assembled in reverent silence to listen to the operation of some kind attendant spirit.

We have now before us upwards of thirty pages of *Mss. Poetry*, given through a young factory girl; chiefly professing to come from the Spirit of Charlotte Bronte, and however far it may fall short of the style of that gifted genius when on earth, it certainly far transcends anything to be expected from one whose years, education, and occupation, are confined to the limits of this young girl. We have not space to publish any of them entire and will therefore confine ourselves to a few verses. On one occasion, referring to her father and her home, she says—

"My aged father's eyes are dim,
His sight is nearly gone;
And oh! I long to share with him:
His time is rolling on.

Yon little village where I dwell,
A lonely churchyard is;
There many times in prayer I've knelt,
In hopes of endless bliss.

* * * *

There's only one that's left behind,
A blessed Father 'tis:
He will in heaven his children find,
In bright eternal bliss."

ROBERT STEPHENSON.

The death of this great Engineer, and good man, took place on the 11th October last, and the ordinary notices which have appeared in every section of the press are the highest tribute which could be paid to his laborious, honest, and simple life. His genius shines all the brighter, for his broad and genial English character, and the truth which was alone his guiding star. The world should know that some years before his death he investigated to satisfactory proof, the phenomena of Spiritualism, and that he freely acknowledged their reality. His was no mind to shrink from any fact however startling, and he was quite satisfied in such a matter to part company with those who practically set themselves above the laws of life, by denying all facts which they cannot account for.

May his example be followed by others with as great and simple hearts.

A PROPHECY.

A prophecy is given,
 Let earth the tidings hear:
 The Spirit's voice from heaven,
 Thus speaks in accents clear:—
 On earth the word was spoken,
 By Jesus, blest of God,
 That few and spirit broken,
 Walk up the heavenly road:
 That broad and clad in flowers,
 Was hell's delusive path;
 Down which, as torrent pours,
 The many rush to death.
 Sad truth; yet not eternal,
 Though spoken by the Lord;
 Again, from realms supernal,
 He speaks a higher word.
 Once true, though not forever,
 That hell's dread path is broad;
 Not always true, no never,
 The many throng that road.
 Now true, but not forever,
 That strait is God's highway;
 Not always true, no never
 That few will in it stray.
 Behold! the scene now changes,—
 See heaven and earth draw near;
 Our God anew arranges,
 All things from sphere to sphere.
 Lift up your eyes to heaven,
 The holy mourners home;
 Behold, the clouds are riven,
 And countless angels come!
 They come glad tidings bearing,
 Of Christ's new common birth,

To aid Jerusalem's rearing,
 And chase the fiends from earth.
 And now your gaze down-turning,
 See, chasms open wide;
 Down which, with evils burning,
 The demons, hasting, glide,
 Less broad, and much less thronged,
 Shall sin's foul path become;
 Less human souls be wronged,
 As years are gathered home.
 More wide, and much more crowded,
 Shall grow the heavenly way;
 Dear babes from sin be shrouded,
 In God's blest coming day.
 Then holy generations,
 Shall earth's fair scene adore;—
 Each child throughout the nations,
 Be hailed an angel born!
 The grand Millennial Ages,
 Shall soon begin their reign;
 And never, through time's phases,
 Shall hell triumph again!
 As rivers, near the ocean,
 Extend their borders wide;
 So spreads celestial motion,
 As on the Ages glide.
 Then say no more that, ever
 Shall strait be heaven's road;—
 The many yet, with pleasure,
 Shall press the way to God!
 Eloah's glorious Spirit,
 Shall upon all be poured;
 And young and old inherit,
 The graces of the Lord!—~~SPRINTION~~.

We have received the Prospectus of the Hon. R. Dale Owen's New Work, referred to in a former No., and which we intend to publish entire in our next, We shall notice the Shoreditch papers in our next.

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THE
British Spiritual Telegraph,

BEING A
GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 12.—Vol. IV.]

DEC. 1st, 1860.

[Price 1d.]

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Communications and Books for Review may be sent to the Editor, care of Mr. T. J. ALLMAN, 5, Camden Road London, N., who will likewise receive subscribers names, and to whom postoffice orders may be made payable.

We extract the following from their circular.

"In order to assist in establishing this new series of a journal of Spiritualism, the only one in this country, it is hoped that the friends of the cause will unite in giving all the assistance in their power. This they may do in various ways. In particular we ask for literary assistance in forwarding the work, to make the Magazine more largely useful and attractive to its readers, and that all will endeavour to promote its circulation, and to obtain for it as large a number of readers as possible.

The Editors intend to distribute gratis and post free, 250 copies of each number amongst the leading organs of the Press, the Clergy of all denominations, and persons whose names may be furnished from any quarter, as taking an interest in the subject. To assist in defraying the expense of this, we appeal to those who have the pecuniary means, to subscribe as liberally as they may be inclined towards the special fund.

It is only fair to say at the outset that the permanency and use of the Magazine will much depend on this fund, which will be the best test of how much or how little a organ is possible or wanted in this country as an aid to the cause.

All books sent for review will be presented to the Spiritual Free Library, already formed at Mr. DIXON'S, 25, Bedford Row."

SPIRITUALISM, TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

NO. XXI.

JOANNA SOUTHCOTT.

We have, in previous chapters, instanced the churches severally represented by Swedenborg, Fox, and Irving, as illustrating in their origin, history and doctrine, and in the lives of their founders, both the fact of, and the belief in, present spiritual agency and intervention in human affairs,—especially in those more immediately relating to the religious welfare of mankind, and as further illustrative of the continuance of the spiritual gifts with which the christian church was primarily endowed. Other Protestant communions might be cited to the same effect, some of which, though generally held in less estimation, yet exercise an influence and diffuse the belief in question to an extent perhaps but little known to those who have not made it a subject of special investigation.

For instance, it is generally believed that the church founded by Joanna Southcott did not survive her; or, that if not quite extinct, it is very nearly so; whereas in fact it counts its disciples by thousands, and their number is on the increase. It were to be wished that the history of this and other comparatively obscure religious sects was written by men who could enter into their point of view;—men of competent knowledge and generous sympathies, who with patient and loving hearts delight to trace the footsteps of truth even though they have to follow them through by-paths intricate and rugged. Depend on it, if the world wants a good and true history of these sects, it must be written by men of this stamp: not by your moral inquisitors who scowl upon truth herself if found wandering off orthodoxy's turnpike-road, nor by your clever knowing detectives always ready to arrest anybody as an impostor; and who, having no deep experiences of their own, treat with scoffing levity all claims and doctrines not clad in respectable broad-cloth and certified by the bishop of the diocese.

In the present chapter we propose to treat of Joanna Southcott as the founder of a church upon modern spirit-revelations; indicating chiefly those passages in her biography which illustrate Spiritualism in her personal experience.

Joanna was born at Exeter, in the year 1750. Her parents being in humble circumstances, she received but little education, and was at no time remarkable for intellectual ability: but she was of pious, irreproachable character, and respected by all who knew her. She says, "from my early age the fear of the Lord was deeply placed on my mind and heart; reading the gospel of Christ, and all the persecution he went through made me love him, and fear to offend him; and I felt my heart burn with indignation against his accusers; and as I grew in years I grew in grace, and in the fear of the Lord." She was forty-two years of age when she began to receive revelations, prophecies, and visions.* These continued during many years till the time of her death. Her pan-

* Mr. Sharp, the celebrated engraver—one of Joanna's early disciples, expresses his conviction that for above twenty years previous to this time, she had been in preparation from an invisible Spirit for her public mission; and there are various allusions in Joanna's account of her early life to her being "answered," being "directed" &c., in a way which favours this idea.

phlets containing the "communications given to me by an invisible Spirit," as she expresses it, would fill many volumes. As literature, these books will never rank among English classics. If any one should seek in them for graces of style and elegance of composition, he will assuredly be disappointed. The indifferent grammar and doggrel verse in which they abound is a great stumbling-block to critics. The view taken of this matter by a learned, scholarly writer—the Rev. James Smith, in his *Divine Drama of History and Civilization*, may however be worth consideration. He remarks, "Joanna Southcott is not very gallantly treated by the gentlemen of the Press, who, we believe, without knowing anything about her, merely pick up the idea of her character from the rabble. We once entertained the same rabble idea of her; but having read her works—for we really have read them—we now regard her with great respect. However, there is a great abundance of chaff and straw to her grain; but the grain is good, and as we do not eat either the chaff or the straw if we can avoid it, nor even the raw grain, but thresh it and winnow it and grind it and bake it: we find it after undergoing this process, not only very palatable, but a special dainty of its kind. But the husk is an insurmountable obstacle to those learned and educated gentlemen who judge of books entirely by the style and grammar, or those who eat grain as it grows, like the cattle. Such men would reject all prophetic revelation; for there never was and probably never will be a revelation by voice and vision communicated in classical manner. It would be an invasion of the rights and prerogatives of Humanity, and as contrary to the Divine and the established order of mundane government, as a field of quartern loaves or hot French rolls."

Joanna and her followers believed that events had fully proved her to be a true prophetess, and regarded this as a demonstration that her mission was of Divine origin. Thus, Mrs. Taylor, her mistress at Exeter, deposed that "there was scarcely anything happened to the nation, or to particular families, or individuals with whom she (Joanna) was acquainted, that she did not inform me would happen before it did, and all were fulfilled as Joanna predicted, and this continued for two or three years." The Rev. T. P. Foley says, "We can prove in the most satisfactory manner, that many of her Public Predictions concerning this, and other Nations from 1792 to this day, (1805) have already come to pass—as well as many private Predictions respecting Herself and believers," and Mr Sharp specifies that "she foretold of the late war, before there was any appearance of it, as also of the dearth and scarcity that followed; and for nearly eight years past foretold every harvest, and how the war would go on in this and other nations. Of these things there can be no doubt."

In reply to those who charged her writings upon the Devil or an evil spirit, Joanna always appealed to the truth of her prophecies, and to the accordance of her writings with the Scriptures, as the evidence which had most powerfully convinced her of their Divine origin. She says, "I tell you plainly I have not been one of them that built their faith upon a sandy foundation. I have been powerfully led by a Spirit invisible for eight years past (1801) and though I was strongly influenced to write by it, as a spirit invisible, and convinced in my own

mind it was from God. Yet knowing Satan might come as an angel of light, made me earnest in prayer that the Lord would be my Director, my Guide, and my Keeper; that I might not be permitted to say 'The Lord saith,' if he had not spoken. In answer to my prayers, I had signs set before me of what was to happen, to assure me it was of God; that was I to pen them all, and how true they all came, it would fill a volume. Therefore, I have not imposed upon the world with prophecies till I was clearly convinced they were of God, and not from the Devil." Again, she writes, "I do not wish to live one day longer, if I should be writing from any Spirit that is not of God. I should rejoice at the summons of death to stop my mouth, and leave this world, if I am deceived and deceiving mankind. Is there anything hid from the Lord? Will He prolong my life to deceive men and me? Can I judge that God, who in all ages of the world hath taken so much pains to convince men of errors . . . will not now make a way for me to escape by death if I should be tempted to follow the directions of any Spirit that is not of God . . . I now can appeal to Him that searcheth the heart, and trieth the reins of the children of men, that my mind and heart have been to do His will, as far as I was informed it was his will—and as the truths followed the words given me, from whence could I judge them but from the God of truth—in whom is both knowledge, wisdom, and power; wisdom to know, knowledge to foretell, and power to fulfil? This hath been the leading of my faith, from strength to strength, from truth to truth, that I have judged none but a God could foreknow. Now if this wisdom and power be given to any Spirit which is not of God, I trust the Lord will pluck me from his hand, as a brand is plucked from the burning."* In her reply to Garret's *Demonocracy*, she says, "I declare that in the beginning of my visitation, every man's hand was against me that had any knowledge thereof; so I went on alone by myself; pressed by a Spirit of Power, that I could not resist; and being filled with faith and fear, I waited to see the truths of the Spirit, before I relied entirely upon it, that I might be clear in my own judgment it was from the Lord. As to man, I never could be biassed by, nor rely upon any man's judgment in my life; for I have frequently gone from one place of worship to another, and heard the Ministers preach one against the other, and I was convinced that they must have placed the Bible wrong; this also convinced me that no man's judgment was right; but every man placed the Bible according to his own faith. So I trusted to my faith alone, knowing every good and perfect gift came from God, and to Him alone was my trust; and from the Spirit that visited me, the only way I thought of to try the Spirit, was by the Truth that followed his words; and as to the Revelations of the Bible the meaning of them was explained to me. I relied upon the words given to me from the truth that that had followed in my

* This is taken from a pamphlet entitled *Sound an Alarm in my Holy Mountain*. It contains also a prayer by Joanna, for which we regret there is not here space, as her earnestness and fervid devotion give to it a dignity and a beauty, far surpassing that of her ordinary compositions.

prophecies.* If every man on earth was to assure me my calling is of God, if I had not clear and strong grounds to believe it myself, I never should rely upon their belief: so my hand is not strengthened by man, in any other way than by the fulfilment of the words of the Lord; and as to the Devil, he hath used every art and every threatening to make me give up my writings; therefore Garrett has drawn a wrong picture to say the Devil pressed me to go on."

This last allusion points, we think, to Joanna's *Seven Days Dispute with the Powers of Darkness* in August, 1802. Satan it seems being specially permitted to try her, as he did Job of old. Joanna was ordered to pen down the dispute. And a very strange one it is. "*Satan's Friend*" told her among other things, that the Spirit who visited her was an old lover of her's,—one Follart, who had told her that "if she would not have him he would die for her sake." (Whether his death was occasioned by her rejection of him does not appear.) "Finding there was no way to make access to thy heart except under the pretence of religion, he (Follart's spirit) began that way; and knowing from angels what was coming on—that some new things were coming upon the earth, went and told thee of them: and formed himself in the form of God's angels, and took their name. The Lord hath never spoken by thee." He advised her to burn her books—publish to the world what he had told her, and he would supply her with money, and make her wisdom shine another way. Satan himself also took part in the dispute, and sought to overawe Joanna by declarations of his power, which he threatened to exert for her destruction if she did not follow the advice which he and his "friend" had given her. Joanna however was neither to be cajoled nor intimidated. She scouted their explanations, scorned alike their advice and their favour, and defied their threatenings. She averred that "Follart had never wisdom to invent such writings or bring round such mysteries" as were in her books; and, moreover, that the Lord would not have suffered a wrong Spirit to have led her for ten years astray, when He knew that she had trusted in Him and in his promises throughout the Bible. Satan, like other disputants, occasionally lost his temper when foiled in argument, and broke out into a coarseness of expression which we should hope well-behaved devils would hardly tolerate.

* In her *Warning to the whole World* (1804) Joanna has enumerated her then fulfilled predictions:—as follows.

"The war that I foretold in 1792 we should be engaged in, followed in 1793. The dearth which came upon the land in 1794 and 1795, I foretold in 1792; and if unbelief did abound, that a much greater scarcity would take place, and which too fatally followed. I foretold the bad harvest in 1797. I foretold in letters sent to two ministers of Exeter, what would be the harvests of 1799 and 1800; that the former would be hurt by rain, and the latter by sun,—these followed as predicted. The rebellion which took place in Ireland in 1798, I foretold in 1795, when the Irish soldiers rebelled against the English officers. . . . I foretold the secret thoughts and conversation of people in Exeter, which took place in 1792. This was acknowledged to be true by Mr. Eastlake, of Exeter, before the Rev. Stanhope Bruce, the Rev. Thomas P. Foley, Messrs. Sharp, Turner, Wilson, and Morris, on January 2nd, 1802, whilst they were at Exeter to examine into the truth of my character and writings.

In 1804 five gentlemen—three of them clergymen, came from different parts of the kingdom to Exeter to enquire into the truth of Joanna's mission; they ~~and~~ ^{and} were busy making all needful investigations, and then returned satisfied of its truth and divine origin. On the 12th of January, 1803, these, with other gentlemen assembled at a house in Paddington, to take the matter a second time into consideration. (This was called Joanna's second trial.) The meeting was previously advertised in the newspapers—those who derided Joanna's claims were desired to attend and produce their reasons for doing so. Circulars were specially sent to the Bishops and clergy, inviting their attendance. None however but believers came. These proceeded to select twelve persons from the Company to act as judges, and twelve more as a jury. Witnesses were examined, and the trial was conducted in regular judicial form. Again a third trial, extending over several days, was held in 1804, at Bermondsey. A Court was appointed consisting of twelve judges, twelve jurymen, and twenty-four Elders. These forty-eight, at the close of their sittings, signed a declaration, in which, among other things, they affirmed, "We do, individually and voluntarily avow by our separate signatures, our firm belief that her (Joanna's) Prophecies and other spiritual communications emanate wholly and entirely from the Spirit of the Living God."

Joanna submitted these trials in proof of her character and writings, not in deference to human judgment, but in obedience to what she believed a divine command:—"that whenever twelve men met together to prove my writings with me, to their judgment I should give it up." It was also by signs, made known to her betrayer, the number who would meet at the last trial of her writings, and again to their judgment she was commanded to give them up; and, says Joanna, "I did as a command from the Lord; but not from the teachings of men."

Joanna's writings appear to have been given her by impression, or spirit-influx. She disclaimed having seen the Spirit to converse with it as men converse with man; ^{but} she says, "I have said it is a spirit invisible that infused into my head all I write. . . . I could as well have made the world, and formed the whole creation, as I could invent such writings of myself: for I am not so wise as the world has made me. Without the Spirit I am nothing, without the Spirit I know nothing, and without the Spirit I can do nothing; so whether you judge the Spirit good or bad, to that Spirit you must allude the whole, for I am a living witness against every man that says my writings are of my own invention; and I solemnly affirm that such a man believes a lie, and the truth is not in him." She affirms that "the words of the Spirit are as distinct to her hearing, as though they were spoken in an audible voice."

In a manner of Joanna's by an anonymous and unfriendly contemporary, we have this account of the *modus operandi* by which her communications were obtained. "When the Spirit is about to impart some communication, Joanna feels an agitation within, the Prophetess, her Secretary, and the witness arrange themselves in one group. (form a circle would be our modern phrase). After this, the Spirit begins to speak, addressing himself not to the witness, nor the secretary but

to Joanna within : so that our Prophetess has simply to sit down, and talk to herself! This she actually does, when the secretary, another female, takes down what she says, and then the witness, likewise feminine, signs it. (These communications at first were put to paper by Joanna with her own hand.) Joanna will sometimes dictate a line only sometimes a sentence, stopping till it is perfectly committed to writing." Mr Sharp says, "I am a witness that she writes from no books and has none to read. She writes fast without blots or any appearance of error."

To the charge that her pretensions arose from vanity and pride, Joanna replied "I never ascribed any honour to myself in my life nor ever thought highly of myself; and when this visitation of the Lord came so powerfully to me in ninety-two, instead of lifting me up with pride it sunk me lower in my own eyes, and made me look upon my own unworthiness."

The Spirit who visited Joanna did not always operate only by the infusion of ideas into her mind. It sometimes acted upon her in a more marked and powerful manner. Thus she relates that on one occasion "all of a sudden the Spirit entered me with such power and fury, that my senses seemed lost; I felt as though I had power to shake the house down, and yet I felt as though I could walk on air, at the time the Spirit remained in me, but did not remember many words I said as they were delivered with such fury that took my senses; but as soon as the Spirit had left me, I grew weak as before."

Joanna must also have been a spiritual *clairaudient*. She tells us that "After hearing (spirit) voices in the street, and being told it was the devil's, (rough voices harshly disputing she tells us a few lines before) my fears alarmed me; . . . soon after a voice came to my bedside and threatened my life, if I did not give up my writings; to which I firmly answered I would not. . . . In this manner I heard his voice (Satan's as she thought) three nights following." The Spirit told her that this was a sign: that "as loud as the voice of Satan to me was heard in the night; so loud will the voice of the Lord be heard in the land, when He comes to shake terribly the earth and to chain down the power of darkness."

Joanna was further what would now be called a *rapping-medium*. In the pamphlet before quoted *Sound an Alarm &c.*, there is a letter from her to the Rev. T. P. Foley, enclosing "a communication lately given to me." She says, "after this letter was sent, January 3rd, the day following I sat writing and there came a loud rap on my table, loud and shrill." This loud rap, Joanna, till undeceived by the Spirit, regarded as a token to her of her approaching death; and it was on this occasion that she expressed herself concerning her death as before quoted. At another time she was awake with a loud noise on the stair flat, and as she lay awake, it seemed to her like a large iron ball rolling from stair to stair three stairs down; this, she was told by the Spirit was significant of coming judgments.

Many of our readers have doubtless read of spirit-hands seen and felt by American spiritualists at their circle-meetings, and of similar manifestations at Mr Rymer's, Ealing, two or three years ago; as also of the same phenomenon among the New England Puritans two centuries back. Well, Joanna, from the following account, seems to have had very similar experiences. "On the night of the 14th October, 1813, I was ordered" she says, "to sit up all night in a room by

myself, which I did. Many extraordinary things were revealed to me, why Christ took man's nature upon him, and what he suffered for man's sake, that I should keep that night in everlasting remembrance, and not forget the giver of the blessings I enjoyed. About twelve o'clock I looked at the candle; the candle was flaming very bright; and there appeared a ring as red as scarlet; circled round the middle of the flame; immediately there appeared a *hand* as white as snow, which came out between the bowl and the candle and pointed towards me: I trembled to see it, but was answered—"Fear not, it is I." I was then ordered to put on my glasses, and *the hand* appeared a second time more brilliant than before, but then the flame of the candle seemed parted in two and looked in a different manner than the first, but burnt very bright. The hand was pointed towards me a second time, as white as snow, and a red cuff was upon the wrist."

Jane Townley, who slept with Joanna, relates that at another time, Joanna "felt a hand come round her, and a head come over her, that she thought kept breathing upon her with more powerful breath than ever was the force of air from a smith's bellows that blowed the fire for the anvil." After this, Joanna tried to sleep to compose herself; and "at last she fell asleep with the strong breathings that were over her head, which it is impossible for her to describe, and which took her senses quite away."

That Joanna, in common with a majority of the medical authorities who examined her, was deluded in a certain particular, does not we think invalidate her evidence, as to the spirit-visitations she experienced. The one was an error of judgment, into which, under all the circumstances of the case, it is not very surprising that she should fall: the other was a question of fact and of consciousness, concerning which—apart from the further question of the nature of the Spirit who visited her—she was not so liable to mistake. On the latter point indeed in the last few days of her life she seems to have had misgivings, but in her will, she, with unwavering confidence persisted that she had been visited by either a good or an evil Spirit. This confidence as to the fact of Spirit communication with her, combined with the mistrust of her own judgment concerning the Spirit, at her close of earthly life, and her mistake in the matter before alluded to, are evidence of her sincerity. This quality of her character was indeed admitted by candid opponents: while those who had known her as friends for from ten to twenty years averred that she was incapable of uttering a falsehood knowing it to be such: Nor is there any reason to suspect her of being actuated by the motive of pecuniary gain. Her apartment was paltry and mean, and she was contented with the bare means of subsistence. When some gentlemen and ladies promised her money to tell their fortunes, Joanna treated their offer with the utmost indignation, "They and their money" she exclaimed "perish together—my soul shall never come into their secrets. Their gold and their principles I abhor and despise." Elsewhere, in repelling this accusation of making money by her writings, she declares, "The thought of gain was never in my view, and what I thought I was commanded of the Lord, I obeyed; but so far from any gain at present (1801) I now stand *one hundred pounds worse* than I should, had I never took pen in hand, and I can prove it to the world. . . . It is well known to all my acquaintance, that I can maintain myself by my trade, as decently as any woman in my line of life would wish to live; and should have placed myself in business years since, had I not been ordered to leave all to follow on to know the Lord, and then I assuredly should know him."

In justice to Joanna, and at the risk of being thought a little tedious, we have allowed her to speak thus fully for herself; as we have done before with Swedenborg, Fox, and Irving. In doing so we think our readers will see that their histories and Modern Spiritualism mutually confirm and illustrate each other.

The church of Joanna, founded on the belief of Spirit-visitations and disclosures: to this day maintains the reality and continuance of Spirit-revelations by voice and

vision. The Rev. James Smith says of this church, that it has been "continued by a series of prophets and prophetesses; and is more extended now though less heard of, than ever it was. The Prophet Wroe is the leader of the only large organized body of Joanna Southcott's followers. . . . The *one Temple* of this party is at Ashton-under-line, but the Prophet resides at Wakefield, though generally travelling all over the world, being commanded to set his foot upon all countries as the sign of a universal mission."

Between two or three years ago a monthly publication was issued by some of Joanna's disciples, called *The Comforter; or the Spiritual World's Express*. This periodical gave accounts of spiritual Circles among Joanna's followers, and of communications received by them through speaking and rapping media; beside recording some of the Spiritual Manifestations in America.

NEW WORK BY ROBERT DALE OWEN; ON WHAT IS USUALLY CALLED THE SUPERNATURAL.

J. B. LIPPINCOTT & Co., Philadelphia, will publish, on the First of January, 1860, a work entitled "*Footfalls on the Boundary of Another World*." By R. Dale Owen, formerly member of congress, and American minister to Naples.

MR. OWEN'S book, in accordance with its motto, is written in a strictly academic spirit. It contains many facts, few opinions, no dogmatism. Five-sixths of it consists of narratives, to the number of more than a hundred; and these are, chiefly the personal collections of its author, during his residence in Italy, France and England. Mr. Owen's familiarity with the French, German, and Italian languages, and his position as American Minister, gave him access to sources of information within the reach of few. Nor did he spare pains in availing himself of these. He has, more than once, spent as much as ten days or a fortnight in authenticating a single story. The author says, in his Introduction:

"No work on pneumatology can be complete in our day, without an examination of phenomena, as well as a citation of authorities. And thus, though a portion of the present volume consists of historical recallings, since the wonders of the present can seldom be fitly judged without the aid of the past, yet another and larger portion embraces narratives of modern date: phenomena of comparatively recent occurrence, the evidence for which has been collected with the same care with which a member of the legal profession is wont to examine his witnesses and prepare his case for trial."

The work is devoted to an inquiry whether occasional interferences from another world in this be reality or delusion. It treats of the phenomena of sleep, dreams, somnambulism. It examines the alleged evidences for presentiments, second-sight, house-hauntings, and apparitions: referring to the most approved modern works on hallucination, insanity, and the nervous system. It inquires, whether, when we set down the narratives of all ages (including our own) that touch on the marvels referred to, as mere vulgar superstitions, we are overlooking any actual phenomena.

The author is of opinion that we shall never get rid of the panic terrors, and other numerous evils, consequent upon popular superstitions, until we critically examine, and frankly admit, whatever of true and real may be found to underlie them.

He thinks, also, that we cannot, prior to a careful examination of the subject, properly assume, that allegations touching the possibility of intervention from another world, are mere superstitions. He says:—

"All reasoning *a priori*, if resorted to at all, tells in favor of such intervention. One of the strangest natural arguments in proof of the soul's immortality, has

ever been held to be, the universality of man's belief in an after life ; a sentiment so common to all ages and nations, that it may claim the character of an instinct. But the belief in the occasional appearance, or influence on human affairs, of disembodied spirits, is scarcely less general or less instructive, though it is to be admitted, that, in the dark ages, it commonly degenerated into demonology. The principle, however, may be true, and the form erroneous ; a contingency of constant recurrence throughout the history of the human mind ; as when Religion, for example, assumed, and maintained for ages, the Pagan form."

The subject is, of course, allied to what, in our day, is usually called Spiritualism. But that is not the object of the book. The author says, in his introductory chapter :—

"I am not, in this work, about to investigate what goes, in modern phrase, by the name of spiritual manifestations : such as table-moving, rapping, mediumship, and the like. As the geologist prefers first to examine the rock *in situ*, so I think it best at this time and in this connection, to examine the *spontaneous* phenomena, rather than those which are *evoked* ; the phenomena which seem to come unsought, or, as we usually phrase it, by the visitation of God, rather than those which appear to be called up through the deliberate efforts of man. I have studied the former much more carefully than the latter ; and space would fail me, in a single volume, to dispose of both."

The great object of Mr. Owen's work is to determine whether from such sources as these a contribution can be drawn, not of miracles but of natural phenomena, to be added to the evidences already in our possession for the immortality of the soul, and the reality of another world, near at hand. If this can be done, he is of opinion, that what is often a mere theoretical belief, little influencing men's actions, may become a living and ever present conviction ; not indeed so engrossing our thoughts as to withdraw them from the active duties of the life which now is ; but yet giving us the same grade of assurance which our senses supply as to earthly phenomena, of the sure and certain advent of the life which is to come.

The work contains a chapter on "The Change at Death," with a motto from Linneus, intimating that nature acts not by sudden starts or leaps ; in which the author, summing up the result of his investigations, deduces from them a similar view to that set forth by Isaac Taylor in his "Physical Theory of Another Life," namely : That the character, moral, social, intellectual, which we make, or which is made for us, here, even up to the moment of death, passes over, with such modifications only as the dropping of the fleshly incumbrance produces, beyond the tomb ; constituting our identity, and determining our position, in the next world : so that not an effort to train our hearts or store our minds, made here, in time, but has its result and its reward, hereafter, in eternity. Hence the important practical bearings of the subject.

A dispassionate and philosophical treatment of such a theme is needed at this time, the rather, because of the wide-spread excitement which Spiritualism has produced, and the hundred follies and extravagancies that have been enacted in its name. Hundreds of thousands ask what all this means. Hundreds of thousands have come to the conclusion that there must be *something* in it ; but how much or how little, and whether for good or for evil, they find, in most of the publications hitherto issued on the subject, no reliable materials, whereby to determine. We think they will find much to influence a judgment on this matter, in the work we are about to issue.

In preparing it, Mr. Owen obtained, during his residence in Europe, much aid and encouragement from men of literary distinction. He ascertained the existence, in England, at the University of Cambridge, of a society, composed of some of its most distinguished graduates ; a society which had been formed, as their printed circular expresses it, for the purpose of instituting "a serious and earnest inquiry into the nature of the phenomena which are vaguely called supernatural,"

Their avowed object was to do what in the present work is done; that is, to make a collection of well authenticated narratives bearing on the subject. Mr. Owen found, among the active friends of the society, a bishop, and in its leading member, the son of a British peer. Entering into correspondence with them and other of its members, he obtained a manuscript collection of several hundred relations, made by an English clergyman, for his private satisfaction; but too loosely verified to be of much use. For Mr. Owen has restricted himself chiefly to narrations at first hand; testified to by the very persons to whom the incidents occurred, and whom he could cross-examine; or, if the actors were dead, attested by one or more credible witnesses who had heard the particulars directly from them. In this way he has been obliged to throw out hundreds of narratives that offered themselves. But, on the other hand, those he *has* admitted, though restricted in number, come with a degree of evidence which has never, until now, characterized a collection of the kind.

As an incidental result of the author's plan, the lover of light reading will find a great variety of what he may deem marvelous, or even incredible, stories, to interest or amuse. But it is for far graver purpose than amusement that these have been brought together. They are offered as a contribution to knowledge not less real, and, to say the least, not less important, than that furnished by the researches of the chemist, or the observations of the astronomer.

To the author, during his long career as a public man, even his political opponents have usually conceded the praise of industry and sincerity. The publishers believe, that to the work they are preparing to issue, these qualities will give great value.

It will constitute a duodecimo volume of from five to six hundred pages; will be printed on good paper and with good sized type; and will be retailed, bound in cloth, at One Dollar and a Quarter a volume.

THE CONTENTS:

BOOK I.—Statement of the subject. The Impossible.—The Miraculous.—The Improbable. BOOK II.—Concerning Certain Phases of Sleep. Of Sleep in General!—Of Dreams—Of Somnambulism, (with many narrative illustrations.) BOOK III.—Of Disturbances, popularly termed Hauntings. The Clanvil Narrative—The Wesley Narrative—The Castle of Slawensik—The Kerner Narrative—The Lawsuit.—The Farm-house of Baldarroch—The Electric Girl—Story of Mary Jobson—The Cideville Parsonage—The Cemetery of Ahrensburg—Twelve Years of Disturbances—The Dwelling-house of Hydesville. BOOK IV.—Of Appearances commonly called Apparitions.—OF THE LIVING. Treating of Hallucination—The Visionary Excursion—Sounds without Sight—Sight without Sounds—The Father and Daughter—Anna Maria Porter's Visitor—Apparitions of the Living in the same House on the same Day—Sight and Sound—Apparition of the Living, seen by Mother and daughter—At the Well—Apparition at Sea—The Rescue—The Dying Mother and her Babe—Why a Livonian school Teacher lost her situation. OF THE DEAD. General Considerations—Oberlin, at Ban-de-la-Roche—Lorenzo the Magnificent and the Improvisatore—The Brother Lost at Sea—The Dead Body and the Boat Cloak—Apparition in India. (Communicated by Dr. Ashburner.)—The Nobleman and his servant—Corroboration of a Family Legend—Apparition in the Streets of a City. (Communicated by the Baron de Guldenstubbe.)—The Bright Ladies—Hearing and Sight—Apparition on Horseback—The Brother's Appearance to the Sister—(Communicated by William Hewitt.)—Apparition of a Stranger—The Child's Bones found—The Iron Stove—The Debt of Three-and-ten-pence—The Secret Key—The Stains of Blood—Dr. William Gregory—The Marriage Gift—The Apparition of the Betrothed—The Fourteenth of November—The Old Kent Manor House. BOOK V.—Miscellaneous Phenomena. Luminous Appearances. The Illuminated Church—The Lighted Window—Reichenbach's Dark Chamber. SOUNDS,

The Two Lovers—The Baron's Carriage in the Forest—Why the Putkammer Castle was destroyed. INDICATIONS OF PERSONAL INTERFERENCES. Preliminary—What a French Actress suffered—What an English Officer suffered. (Communicated by Mrs. S. C. Hall.)—The Death of Marie. (Communicated by the Marchioness of Chasteler.)—The White Hand—Gaspar—The Rejected Suitor—The Sword-Fish—The Instant Cure—The Orphan Schools of George Muller. PRESENTIMENTS AND SECOND-SIGHT. The Embarkation for India—Clear-sight preceding Death—Apparition preceding Death—Intimation of Death—Buckminster and his Son—The Curious Box—The Marquis of Tullibardine's Prediction—The Drummer of Cortachy Castle—The Countess of two Earls—The Dark Lady from the East—An Orator's Death—A death in Wales seen in Scotland—How Senator Linn's Life was saved. (Communicated by Mrs. Linn.)—The two Schoolmates called—Fate of a Native African—A Trifle Predicted—Phantom Funeral in Wales. BOOK VI.—The Suggested Results. The Change at Death—Conclusion.

[It is needless for us to add anything to the foregoing commendation of such an important work by one whose learning and honesty are beyond question, who only needs to be known, to be respected. We had the pleasure of hearing the author read some portion of his *Mss.* and we shall anxiously wait the appearance of the whole and will endeavour to make known as soon as we can the time, place, and price where they can be had in England. Ed.]

THE NEWSPAPER PRESS.

We had intended to have noticed at greater length some papers which have appeared in the *Shoreditch Observer* did not space prevent us. We must therefore content ourselves with a very slight notice. On Saturday Oct. 8th, an article appeared on "Spirit-rapping in Hoxton" in which the writer tells us that the universality of such a belief "entitles it to respectful attention"; nor does he wish to "ignore the existence of all spiritual beings and spiritual influences" but yet he does not feel "called upon to yield his assent to extravagant claims to supernatural agency, put forth by uneducated individuals." Speaking of the Hoxton circle to whom he seems to have a special allusion, he says he "can see no harm in allowing them to indulge in their phantasies"; for "so far from regarding the universal prevalence of superstitious feelings and belief to be any proof of the weakness and ignorance of the human race," he is "disposed to consider it as evidence confirmatory of the existence of another world, peopled with intelligences of an higher order than ourselves." Such admissions by a newspaper editor are like rays of light rising over the top of the mountains after a long dark tempestuous night, and we regret that our very worthy friend and co-worker Mr Chas. Jennesson, should have been so hard upon him in the following number. We however, allow for the sensitive position in which Mr. J. stood and also admit that many of the writer's statements seemed amusingly contradictory to the quotations given: a second attack however, which appears is totally devoid of that spirit of fairness which does glimmer a little in the one already referred to. According to an account furnished us by an eyewitness of what the writer professes to report, it is greatly wanting in accuracy, and consequently below the dignity of manhood to merit further notice.

The *West London Observer* for Nov. 5th and 12th contains a letter by "A Truth Seeker" in which the question of Spirit Manifestations is brought before its readers in a manner calculated to give information and promote enquiry worthy of such a subject.

W. TEBB. We will arrange for a copy of the new Magazine to be forwarded to your address for the next twelve months and will also send you copies of the tracts when issued.

A NEW SERIES OF YORKSHIRE
SPIRITUAL

TRACTS. NO. I.

CONSISTING OF ANCIENT AND MODERN

RECORDS OF SPIRIT-INTERCOURSE.

"And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

TO OUR READERS.

Our object in issuing the present Series, may, in general terms, be expressed thus:—the promotion of truth as a means to secure the well being of man on earth and prepare him for that future existence which ancient and modern Spiritualism so clearly demonstrate.

The value of Tracts for such a work has been so efficiently stated by Mr. J. Barker, when speaking of their general worth that we prefer to quote his words, as they so clearly express our own views. He says:—

"Lecturing and preaching are great things; but they are not the greatest. They can do something which the press cannot do; but the press can do much which they cannot do. Tracts can go everywhere. Tracts never blush. Tracts never stammer. Tracts never stick fast. Tracts never lose their temper. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down, blessing all, giving to all, and asking no gift in return. You can print tracts of all sizes, on all subjects, and in all languages. And tracts can be read in all places, and at all hours. And they can talk to one as well as a multitude, and to a multitude as well as one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, in the parlour or in the closet, in the railway carriage or the omnibus, on the broad highway or in the footpath through the fields. And they dread no noisy or tumultuous interruption. They take no note of scoffs, or jeers, or taunts; of noisy folly, or malignant rage. They bear all things, endure all things, and take harm from nothing. They can talk even when the noise is so great, as to drown all other voices. And they stop when they are bid, or at least when they have done. They never continue talking after they have told their tale. No one can betray them

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into hasty or random expressions. And they will wait men's time, and suit themselves to men's occasions and conveniences. They will break off at any point, and begin again at any moment where they broke off. And though they will not always answer questions, they will tell their story twice, or thrice, or four times over if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made the vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands."

For the above purpose, we shall endeavour to collect such a variety of incidents; setting forth the time and place as well as the manner and circumstances under which they occurred, as shall render our series welcome messengers amongst those who have not enshrouded themselves with theories which spurn all facts that cannot be compressed into their standard. We hold that the whole of these spiritual phenomena have their uses; and though it frequently happens that a portion, in each case, may be useful only to those in whose presence they occur; yet such as, in our judgment, are likely to benefit the general reader, we shall place them on record, irrespective of their birth place or college-made credentials. In doing this, our object will not be merely to excite curiosity; nor to induce a barren belief in their existence. For, as the Rev. A. Ballou says, "People may believe in the existence and manifestation of departed spirits, as they believe in the existence and manifestation of the Japanese. What then? What of it? If we have no great religious and moral principles which our Spiritualism can be brought in to quicken, apply and enforce, so as to render mankind more humble, conscientious, just and loving toward each other, what is its use? Aye, what is it but a something to astonish or amuse our marvellousness." Believing, however, that Spiritualism has a nobler mission than merely to excite our curiosity, that it is calculated to bring to the earnest truth-loving soul, a foretaste of those higher states of bliss, that its tendency is (if used and not abused) to elevate man's thoughts, to purify their conceptions of God, of heaven, and of man's duty to his fellow-man; that it will enable men to throw off the shackles of man-made creeds and kindly and with brotherly affection to look upon their fellow-men as the offspring of one common parent, who "Views His children with delight,"—believing this, we say, we shall be glad to receive well authenticated facts whether occurring in our own day or in days gone by. We shall not stop to enquire what creed they support or what creed they destroy. Such as tend to unite man to man will be most acceptable.

EXTRACTS FROM SWEDENBORG'S WRITINGS.

"Amongst the many wonderful things that deserve notice in respect to the other life, this is one, that the discourse of spirits with man is in his mother tongue, which they speak as readily and skilfully as if they had been born in the same country, and had been taught the same language from their infancy; and this, whether they had been Europeans, or Asiatics, or natives of any other part of the globe. The case is the same with those who lived thousands of years before such language existed. Nay, spirits know no other than that the language in which they discourse with man is their own proper and native tongue. The case is the same with the other languages with which the man is acquainted with whom they converse: but except these, they have not power to express a syllable of any other language, unless it is immediately given them by the Lord. Infants, also, who departed this life before they had learned any language, speak in like manner. But the reason is, because the language, which is familiar to spirits, is not a language of words; but a language of ideas of thought, which is the universal of all languages; and when spirits are with man, the ideas of their thought are conveyed into the words which are stored in the man's memory, and this so correspondently and aptly, that the spirits know no other than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man. I have sometimes discoursed with spirits concerning these particulars. All souls are gifted with this faculty, that immediately on their entrance into the other life, they can understand the speech of all that dwell on the whole earth, just as if it was their native tongue, because they perceived whatever the man thinks; not to mention other faculties which are still more excellent. Hence it is that souls, after the death of the body, are able to hold discourse and converse with all, of whatever country or tongue they be."

"I have [already] said and shown that spirits, who are the souls of those who are dead as to the body, whilst they are with man, stand at his back, thinking that they are altogether men; and if they were permitted, they could, through the man who speaks with them, but not through others, be as though they were entirely in the world, and, indeed, in a manner so manifest, that they could communicate their thoughts by words through another man, and even by letters, for they have sometimes, and indeed often, directed my hand when writing, as though it were entirely their own, so that they thought that it was they themselves who were writing,—which is so true, that I can declare it with certainty; and if

they were permitted, they could write in their own peculiar style, which I know from some little experience,—but this is not permitted.”

“Spirits may be induced, who represent another person; and the spirit, as also he who was known to the spirit, cannot know otherwise than that he was the same. This has many times been shown to me, that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise; as yesterday and to-day, some one known to me in life [was represented by one] who was solike him, in all things which belonged to him, so far as they were known to me, that nothing was more like: wherefore, let those who speak with spirits beware lest they be deceived, when they say that they are those whom they know, and that they are dead.”

EXTRACTS FROM THE METHODIST MAGAZINE FOR 1819.

About the beginning of 1800, David Sands, together with two other ‘Friends’ in passing through a village in the North of England, became impressed that he should hold a meeting in the village. Being harvest time, they sought to dissuade him, but he would not yield. He held a meeting. His manner of commencing created surprise and inquiry in every breast “He informed his hearers, that it was impressed upon his mind, that a person among them had the instruments of death about him and that the same person had prepared them for his own destruction.” “When the meeting was concluded, the person who was observed to weep, came up to David Sands, drew a brace of pistols from his pocket, told them that he had prepared them for his own destruction, and that he intended to have put an end to his existence that same night.”

“Many years ago a fact came to my knowledge, which I have intended preserving by sending an account of it to your magazine, but do not recollect that I have yet sent it. You will pardon, if what I now write be a repetition.

About thirty years ago, Mr. Floyd who had been educated in the medical and surgical line, and was then an Itinerant Preacher, was stationed in Bristol. Breakfasting one morning at Miss Chapman’s he related to her the following story of a pious young man in the North of Ireland which happened whilst Mr. Floyd was in those parts. The young man was afflicted with epileptic fits, and found no relief from the means used. One night he dreamt that a person bade him go to a bridge, about a mile from his dwelling, gather some herbs, which he would find growing at the side, pound them and take a tablespoonful of the juice, fast-

ing, for nine or ten mornings, and it would remove his fits. This dream was repeated once, and made such an impression on his mind, that he believed it to be sent of God. Therefore, he arose and went, found the herbs, used them as he was directed, and was cured. The herb was that which we call 'Pellitory of the Wall,' and grows abundantly in dry places in and near old walls. Mr. Floyd added, that he had mentioned this to a friend at Bristol, whose daughter were afflicted with violent fits, of an hysteric kind, and she had been benefited by the use of the herb. At that time I had, in part, the care of a young person, who had epileptic fits, and immediately tried the remedy, which was happily successful; nor did the fits return. If you think, Sir, this account worth preserving, and that it is not already known, you may depend on its authenticity, as far as I have related it.—I am Sir, respectfully and gratefully yours,—E. M. B.

Montpellier-Row, Blackheath. Oct. 15th, 1808.

"A MIRACLE IN INDIA."

Under the above heading there is an article in the *Reasoner*, edited by Mr. Holyoake, for Oct. 23rd, in which the writer quotes an extract from a Calcutta newspaper, narrating the circumstances of a marvellous cure effected on a Mussulman at an old ruined mosque, through obeying "a voice" which addressed him while asleep; also, that hundreds of persons afflicted with the most dreadful diseases are cured instantaneously by following the same instructions.

The writer further tells us that "that there are certain facts connected with the frequent reports of miracles in India; and other countries of Asia, which are exemplified in this case," and that "the Hindoos, notwithstanding their dread and hatred of Mahomedan proselytism, believe in Mussulman miracles, and never look upon them as having in themselves any converting or convincing effect," and "that the Mahomedans, notwithstanding their horror of idolatry, believe in the miracles performed at Hindoo shrines, and in the miraculous powers attributed to some Brahmins."

It is very proper that they should do so, since the writer tells us that "there are certain facts connected with the frequent reports of miracles in India." It seems to us they do not deny facts outside their own creed.

The writer commends these miracles to the christian; we beg to commend the example of the Hindoo and Mussulman to the Freethinkers. "Enlightened persons," he tells us, "treat miracles with contempt without enquiry." Contempt for "certain facts" is a poor sign of an enlight-

ened mind. He tells us "that although these miracles [referred to in the extract] are said to be performed daily at a village about two miles from the large city of Calcutta, containing a large and *enlightened* English population, it is highly improbable that any *educated* person has taken the trouble to visit the spot, or to investigate the truth of these marvels." He does not tell us what is his standard for an "educated person," he may require a F. R. S.; but we submit to the evidence of those who have been cured. The testimony of enlightened persons, who treat certain facts with contempt without enquiry, though forming such a large portion of the English population, would not be sufficient to prove or disprove the statements contained in the extract. We want the facts, and we shall be glad to obtain them from any quarter: as for the theories men try to establish upon them, we are content to leave the "enlightened" and "educated" to discuss them matters.

The following is the extract referred to:—

THE POWER OF GOD.

"The glory and perfection of Almighty Providence are now being wonderfully manifested at a village near Calcutta. Praise be to God! How wonderful is his Omnipotence, how astonishing his Omniscience; all things are ordered according to his will! He is a fountain of mercy, and the drops thereof are as a shower of pearls. A most wonderful narrative is given in the last number of the 'Sooltan-ool-Akhbar,' showing how the power of God has been illustrated by a series of miracles at the village of Haltoo, about two miles south of Calcutta. There is an old ruined mosque at this place, which was built in the Nabob's time, but as been allowed to fall into decay for want of repair, so that there was actually a foot-path established right through it. A Mussulman inhabitant of this village, who had suffered for many years from a racking cough to such a degree that he every day expectorated a quantity of blood, and was considered to be in a dying state, was in the habit of praying there. One day he suffered such terrible agony that he thought the hour of his death had arrived, and he only thought of making a good profession of faith before giving up the ghost. With trembling steps, and without a single wordly hope, he went to the ruined mosque, and prostrated himself close to the spot where a few stones marked the former place of the pulpit. With tears and groans he confessed his sins, and humbled himself before the Almighty Majesty, stretching forth his hands in prayer. In this attitude of prostration he suddenly fell into a calm and happy sleep. In his sleep he heard a voice which said, 'Why dost thou sleep? Rise, collect thy senses. Wash the threshold of the door with water, and then drink some of the water. Rub also some dust from the threshold on thy body. Thou shalt immediately be cured, and go to thy house in perfect health and strength. And proclaim everywhere that whoever shall do as thou has done, the Almighty Physician shall bless and heal him also.'

He awoke, obeyed the instructions of the heavenly voice, and was immediately

restored to perfect health and strength; he returned to his house and spread the tidings abroad. Two months have elapsed from the day, and on every Friday and Saturday, thousands of people assemble at that ruined mosque to offer prayer and praise, and hundreds of persons afflicted with the most dreadful diseases are instantaneously cured by the dust and water of that holy place. Surely God is the only true Physician, he cures and he saves according to his blessed will."

EXTRACTS FROM A PRIVATE LETTER.

The following extracts are from a private letter, from a young man, now residing in America, formerly a resident at Cullingsworth. His parents are living at Keighley, and are both Spiritualists. They have one daughter who is a medium, and through whom they frequently receive communications from their spirit friends. He says—

"Dear Parents,—Death has no terrors for me, since I embraced Spiritualism. Now I look upon death as a change from one world to another and nothing more. I do not trouble myself about the hell which has been so long preached about as the future destiny of a portion of mankind: there is enough of it already in this world, though Spiritualism is doing away with some of it; and as you want to know how we conduct our circles here, I must tell you, in the first place, that these are so varied that it will be a difficult task.

Sometimes we have lectures, pure, from the spirit land, and such lectures you never heard. They are really sublime: in fact I cannot describe them. Girls from 12 years of age and upwards are entranced by Spirits, and will rise up in large assemblies and deliver lectures on any subject, and do it superior to older persons in their normal state. Then we have writing mediums, healing mediums &c. In some circles, they sit around a table with their hands resting upon the surface, and some mediums can move a table alone with only one hand touching it; and some do not require to touch it at all. Our Mary is a tipping medium; but we very seldom try, because we have so many greater tests through other mediums.

You have no idea what a sensation Spiritualism is creating in this country as well as in other parts of the world. One week ago, yesterday, we went 13 miles to a convention of Spiritualists, and stayed two days; and such speaking I never heard before. I tell you America is alive to the subject. The churches are fairly alarmed about it. We saw some beautiful drawings at the convention; they were taken by a medium in a trance state. We are told that they would take an artist about three or four days each to complete them; but the mediums will complete one in about eight or ten minutes. These drawings are oftentimes the exact likeness of some departed friend which are given at the request of some one present, and they are marvellously correct.

"Dear Parents; you cannot tell what pleasure it gave us to hear that you had embraced Spiritualism, which plainly demonstrates,—what all other sects have failed to do—a future life. With us, the churches are becoming more liberal:

they do not talk so much about hell in their sermons, but are beginning to believe in a religion of love rather than fear or wrath; and Spiritualism has brought it about; and it will yet cover the earth as the waters cover the great deep; for it is not founded on a narrow creed, it embraces the whole brotherhood of man and Fatherhood of God. This new doctrine however meets with a good deal of opposition, but it is chiefly from the churches; just as Christ had to encounter the opposition of the Jews; however it rolls on, and today it numbers over three millions in this country; yet there is room and they still keep coming, some of them right from the bosom of the church.

I want you to send me word how Spiritualism flourishes in England; whether the churches embraces it or no, and whether you have any lectures through mediums in the trance state?"

We are under a promise to furnish a reply to the last paragraph: thus we proceed:—

In England, Spiritualism seems to have caught the ear of two classes of society; namely, the so-called wealthy, and the poor. As for the other great class, called the middle class, including the well paid operative, they are thoroughly engrossed in other pursuits. For Spiritualism to commend itself to them, it should hold out some hope of immediate gain. If it could be turned into a spy to watch the rise and fall of the markets, and a thousand other little errands of a like nature, it would soon obtain popularity; but to enter into considerations of a future life, is, to them, a task at present uncalled for. The future must take care for itself. They devote a few hours on the sabbath-day to attending at some place of so-called worship,—contribute moderately to sustain the different forms of religion and seem tolerably well satisfied with the exertions and explanations of their teachers. In return the church seems to utter nice huzzied phrases which does nothing to alarm them in seeking treasure where moth and rust corrupts and where thieves break through and steal. The church gives no sign of embracing Spiritualism. There are some honourable exceptions; but, as a whole, the ministers and their supporters are by far the most ferocious upon us. They speak of us in language which is very unbecoming their vocation and seem perfect strangers to that charity which thinketh no evil.

Respecting our trance mediums; we cannot boast of such a display as you speak of; yet we are not without a foretaste of these gifts. At Keighley we seldom hold a circle without some one being used by the Spirits to address us. We hold our meetings in a place capable of seating upwards of 500 persons and on the whole we have tolerable audiences. Many private circles are held, as well; also cottage meetings to which the public are admitted.

We have mediums who at times write as it is dictated by Spirit influence and their numbers are on the increase. Sometimes we have communications through the tipping process; but this seems so tedious that few desire to continue that practice after they become thoroughly satisfied that spirits do communicate with us. We have had some few physical demonstrations but these are very rare. There are, in London, some mediums for these kind of manifestations in whose presence they occur. There are also some excellent drawing mediums in London and these too among the more intelligent and trustworthy portion of its inhabitants. We have also many little striking proofs of the identity of spirits which communicate with us. One very singular instance occurred about a month ago. A female who had been ill for some time, and who, along with her husband, were both Spiritualists, was about to close her earthly pilgrimage. As her end drew nigh, her spiritual vision was opened and though she had believed in spirit-intercourse before yet now her faith became assurance and whilst in possession of the faculties of speech, hearing, &c, she was enabled to see and converse with spirits as well. She beheld the little band of Spirit messengers that were waiting to conduct her to the spirit land and spake to them and of them with the same familiarity as with those in the flesh. The scene was a touching one. Whilst the friends and relatives wept and mourned over the threatened loss of one so dear to them, they had the pleasing assurance that many departed relatives were waiting to receive her, and had already become her comforters, even before she had ceased to receive the fond caressess of those in the flesh.

Many seasonable exhortations and reproofs are also received from our spirit friends, chiefly through entranced mediums, and the fruits of such advice and admonitions are in some measure to be seen in the lives and conduct of those to whom they have been given.

We do not expect however to make such head way as has been achieved in America. Creeds and other prejudices have taken deeper root in England and will require greater efforts to remove them.

MYSTERIOUS OCCURENCE.

"A friend related to me the following, to which he was an eye witness. The subject was a mulatress in the West Indies. At a particular hour every day, the girl would be slapped by some invisible force, which caused great pain, and could be heard for some distance, and the poor girl would try every way to avoid the slaps, but all in vain. The phenomenon caused much excitement. People crowded the house to see the

strange phenomenon. The neighbourhood being much excited, the police were called to detect the fraud. She was surrounded, yet the slapping continued. My friend said it was painful to see her attempting to avoid the slaps. It was supposed by many at first to be a mere trick; but all were convinced in the end that it was nothing less than what it purported to be a real occurrence, inexplicable to them, but which to us is explained very readily by Spiritualism, which is being every day more and more developed and understood."—T. E. CANTY, *New Orleans*.

VISIONS OF THE SPIRIT-WORLD.

The Spiritual Telegraph and Preacher, in noticing the following work says:—
 "A curious and interesting pamphlet of 92 closely printed pages now lying before us, entitled '*Remarkable Visions, from the German*,' published by Jordan & Co., Boston, 1844. These visions occurred in 1832, to a young girl named Pauline Du Beuery, who, from some physical disorder, as it was supposed, ~~but~~ concerning the nature of which her physicians, as it would seem, could form no very definite idea, was subject to periodical attacks of somnambulism, during which she gave evidence of remarkable lucidity, was generally met by a Spirit, guide, and was shown many different and interesting scenes in the world of Spirits. * * * In describing scenes presented during her visitation to the 'moon' (which, as we before hinted, should be understood as the spiritual moon, or that sphere of the Spirit-world in which the inhabitants are led solely by reflected intellectual and moral light) she says:—

"I am only led to the principal places. Now I am conducted by him (her guide) into a very large building, in which a spacious hall is shown me, where I meet with men and women of various ages—some sitting, some walking, and discoursing promiscuously with each other. I see here no children, but several persons whom I have known in the world, of both sexes."

She was then asked concerning the occupation of those inhabitants of the moon, when she replied:—

"*This place is for all a place of education*: here they have their instructors; they worship God, sing, pray, and learn, in order to become qualified for a higher state of felicity. This is their legitimate employment; but as soon as they are prepared for that higher state, they are removed thither. I can not leave unnoticed that they perform delightful music, and I am much pleased with the love and harmony which they have to each other. Hatred, envy, quarrelling, and the like, do not find place here. I cannot express to you their happiness; I should deem myself blessed if I could remain here. On our earth the richest and most honoured are, by far, less happy than the lowest of these inhabitants. How strange it is that if I wish to touch one of these happy beings, it is as if I reached a shadow. And yet they all can love the Lord, sing, pray, discourse, and enjoy happiness.

It is somewhat singular that deceased persons (both the unhappy as well as

the happy) *know each other*, and every one knows directly what and who each have been in the world. This you may all take as a lesson, that the deceased *recollect in the future life every thing they have ever done in this world* more vividly and perfectly than they did in this life—nay, every sin—even those sins we are unconscious of, become manifest to them; these, and not only these, but every thought, good or evil, are plainly and clearly perceived by every one."

VOICE, AND PREDICTIONS.

Incidents extracted from the Biography of the Rev. Freeborn Garretson.

1780.

In July, I went into Talbot County, in Maryland and preached amongst them about a fortnight. In this place I received a very extraordinary relation. For three evenings, successively, the people were much alarmed by an uncommon voice. The last night that it was heard, there were several respectable persons present. The congregation were then engaged in solemn supplication, and they were exhorted to pray mightily. When one of them asked who it was, he received for answer 'I am a good Spirit.' Again he says "One day, after preaching, my brother John came, and looking at me wishfully, said, 'I shall never see you again in this world.' In a few days, he was taken ill. The evening before he died, a physician who was with him, being asked how soon he thought my brother would die, answered, 'He will not stay till the morning.' My brother over-hearing the conversation, cried out, 'Doctor, I shall not go till eight o'clock in the morning.' At eight o'clock he resigned his soul into the hands of the Lord."

In another part of his Memoirs, he relates an incident of a madman. He says, "Upon his (the madman's) return home, he informed the family, that he should go into a trance, and requested that they would not bury him, because at such an hour he should again recover. Next day, I was sent for to visit him: many were weeping around the bed where he lay like a corpse, for I could not perceive that he breathed. However at the time he predicted, he came to himself, and in a great measure, was restored to his reason."

A PROOF OF SPIRIT-AGENCY.

At our request we were favoured with the following little incident which occurred to a medium residing at Haworth.

A friend called and informed him that he had just posted a letter to his (the medium's) son; and as the son as well as the father is a medium, the conversation soon turned upon "table-rapping," which the medium pronounced to be first rate. He then sat down to the table and was very soon under the influence of a Spirit which claimed to be Mozart, and which entered into conversation with this friend about some music. After the medium was released from that Spirit, two others, who gave their names Shakespere and Byron, took possession of him and gave some poetry on friendship. When they ceased, another

began to operate upon him which gave its name James Montgomery, who said, "I see you want a test, so you shall have one; for the next time you receive a letter from your friend, there will be some poetry along with the letter." The letter and poetry came as foretold by the Spirit, and the distance was such that no communication could possibly have taken place by ordinary human means: and the subject being the same as that on which they had already received some lines, tends to increase the marvel. The following is what accompanied the letter.

FRIENDSHIP.

When swift vicissitudes of life,
 The sick'ning spirits vex,
 When grief and joy in rapid strife
 The weary mind perplex,
 When heartless folly, empty mirth,
 Their baneful influence blend,
 The loathing soul can find on earth,
 No refuge but a friend.

When interested slaves surround,
 A mercenary crowd;
 When flatt'ers subtle tales resound,
 Professions false, tho' loud;
 Alone amid the fickle swarms,
 That all our steps attend,
 How one unbought companion charms
 One pure and faithful friend.

Nor bought, nor sold for sordid pelf,
 Such fortune, be thy boon;
 His friend e'en valued as himself,
 His fortunes as his own.
 Thy golden gifts may then depart,
 If this thou deign'st to send,
 The sweetest solace of the heart,
 A true and faithful friend.

Soft as the od'rous breathings of the eve,
 On early summer's kindest, gentlest showers,
 May sleep's most mild and renovating powers,
 It's calmest spells around thy senses weave.

Good Night.

"Man is so created, that when he grows old, and becomes as an infant, the innocence of wisdom then conjoins itself with the innocence of ignorance, which he had in infancy, and thus as a true infant he passes into the other life" "In the world of spirits, such as have been endowed with, or vivified by, charity, appear like boys and girls with the most beautiful countenances."—SWEDENBORG.

A COMMUNICATION FROM A SPIRIT FRIEND.

Received August 22nd, 1858, at the Keighley Spirit-power Circle.

At the commencement of your enquiries into the nature of disease and of remedial agencies, I was at once struck with the advantage and importance of conveying to you, in the simplest manner, a knowledge of the nature of those agencies, which, in the earlier phases of man's development on earth, formed the only known requisites to combat the varied diseases which man was subject to.

It is difficult to describe to you the nature of these agencies. You possess the sense of sight, the sense of hearing, the sense of touch, and the sense of taste; whatever I could demonstrate to those senses, individually or conjointly, such thing or things, are easy to explain; but when we require to teach you truths which the external eye cannot behold, which the hand cannot handle, which the ear cannot hear, language then too frequently proves inadequate to meet man's limited capacity. I adopted a few phrases, consisting of the simplest expressions at my command; such, for example, as magnetic currents, magnetic cords, magnetic spheres. The manner of testing or applying those principles I endeavored to describe according to the requirement of the cases named. One great principle that I have always laboured to keep before you, is the fact, that man in a healthy condition, possessing moral and religious requisites, is a great healing medium.

Now let me explain what I mean by a healing medium. Man, considered in an abstract sense, does not possess the inherent power to heal. Man, then, is a recipient being, or channel through which that power or that influence passes. The power, or healing influence, emanates from the centre of all power. But it may be asked why the afflicted, the suffering, the agonizing human form, cannot receive, directly, that influence, without passing through any other channel. Here I must remark that man, in his natural organic state—that is, his material organization,—is a recipient through that organism. Now the poor pitiable sufferer is labouring under organic disease. The faculties which could, when in healthy action, bear up against the scorching sun, or the piercing winds, is now deprived of that power. Yet light and air are just as requisite, just as indispensable to the invalid as to the healthy robust traveler: But the invalid can only bear to receive the light and the air through other channels. The roof of his dwelling shields him from the scorching sun; the walls no longer permit the piercing winds to approach him in a direct form. Yet, again I say, light and air, are absolutely necessary. Thus it is with man in that spiritual and more rarified and purified existence: being, as I said before, a citizen of earth, receiving as he does those powers and influences through his organism, and that organism being affected by disease, he is no longer capable of receiving in a direct form the powers or influences of which I have spoken, which in an healthy state he could have received. Here, then, you see the necessity that the power, or influence, should approach him in an indirect way. Hence arises the necessity of mediumship.

Now I must come to the application of this power. The gift of mediumship is a precious gift, and if used properly, it is a blessing which human language

cannot describe. Man, woman, or child, passing through that ordeal of affliction to which we have just alluded, feels the vital organism ceasing to perform its routine duties. But there stands a benefactor. It may be that the sufferer is a little stripling, the object of its mother's affections: its little frame seems to bend beneath the weight of affliction. Its mother, its kind parent, approaches. But how? In what state? It is here,—it is to this particular point I invite your special attention. I have explained to you that these vital powers are just as essential to your earthly organism as is the light and the air. I have also explained to you the necessity of some channel, or medium, through which that power or influence can be conveyed to the helpless sufferer. Now view that child, see it there: 'Tis no longer the recipient being that it once was. The mother is there to caress it. The father is there, and he beholds its pitiable looks. The child wants the power,—it wants those influences;—it cannot receive them in a direct form. It must have them through a medium. Is that mother,—is that father,—in the best mediumistic state? If doubts, if grief,—overwhelming,—be allowed to disease, or in any way disarrange their own organisms: they themselves cease to become recipients, and cannot serve as media for the object of their affections. They may desire to be present; they may think themselves best capable to succour their offspring: but let me tell you, it is a great error. Thousands of mother's have destroyed their offspring by their doubts and their intervenings betwixt the child and a proper healthful medium. Mothers and fathers are generally most suited as mediums for their own offspring. They are like unto pieces of magnetic metal, which by repeated use, easily affix to each other: but the great requisites that they should endeavour to retain are those mediumistic powers. True, it is through ignorance that men and women act unwisely; but the time is arriving that ignorance must give way: man must know himself, and knowing this, disease will rapidly disappear.

Parents! Ask yourselves the important question,—“Am I in the best recipient state?” If so, no acquired skill can supersede the power which you possess. Nine tenths of the diseases that flesh is heir to, may be eradicated by this knowledge and power.

Having shown you that man, in a diseased state, is incapable of receiving an healthy flow of those powers; that he requires a veil to shield the streaming torrent in all its piercing fulness, and also that man, in a healthy state, can and ought, at all times, to form that veil,—to constitute that shield, to modify that power, to convey, in gentle droppings, the waters of life,—it can only remain for me to say that the means are within your reach whereby to arrest the progress of disease; and, possessing the power and the knowledge, will you lack the courage?—will you spurn the blessing?—will you trifle with death? Procrastination is the thief of time. Delays are dangerous. To neglect present blessings, is to unfit yourselves for a further supply. Let me then beg of you, one and all, to think over the matter, and ask yourselves if such powers are not needed; if such knowledge may not be used to advantage; if such arrangement, by an All-wise and Omniscient Creator, is not worthy your admiration and adoption.”

THE TWO ANGELS.

Two angels by my bedside stand,
 And point with eager, outstretched hands,
 Toward the shimmering light
 That o'er the hill-top faintly gleams,
 And pours its pure celestial stream
 Upon my opening sight.

And like the stars that fair and free,
 Shone brightly on blue Galilee
 With soft effulgent glow,
 This light shall stronger, clearer shine;
 And send its streams of truth divine
 In one continuous flow.

Yet still the angels by me stand,
 And point toward the beauteous land
 Where shines a clearer light
 Than ever mortal eyes beheld,
 Or ever mortal bosoms filled,
 With new and strange delight.

Adown life's darksome stream we glide,
 And still the angels, by our side,
 With watchful care attend
 Our erring footsteps, as they stray
 Along the dark tempestuous way
 Where thorns with roses blend.

Though sorrow's sad and sickening draught
 With silent horror still we quaff,
 And not one cheering ray
 Shines through the deep and darkening gloom;
 Yet these two angels, from the tomb
 Shall roll the stone away.

For one is Truth the mighty One
 Whose scintillation, like the sun,
 Shed light on all around,
 And life immortal—he who stands,
 And points toward the better land
 Where peace and love abound.

S. H. LEWIS, Medium.

T. J. SMITH.

“And as she spake, her angel form
 I then did plainly see,
 She placed her hand upon my brow,
 And sweetly smiled on me.”

THE BABY'S DREAM.

O cradle me on thy knee, mamma,
 And sing me that holy strain
 Which soothed me last, as you fondly pressed
 My glowing cheek to your loving breast,
 For I saw a scene when I slumbered last,
 That I fain would see again.

And smile as you then did smile, mamma,
 And weep as you then did weep,
 Then fix on me your loving eye,
 And gaze, and gaze till the tear be dry;
 Then rock me gently, and sing and sigh,
 Till you lull me fast to sleep.

For I dreamed a heavenly dream, mamma,
 While slumbering on your knee;
 I lived in a land where forms divine,
 In kingdoms of glory eternally shine,
 And the world I'd give, if the world were mine,
 Again that land to see.

I fancied we roamed in a wood, mamma,
 We rested as under a bough,
 When near me a butterfly flaunted in pride,
 And I chased it away through the forest wide,
 And the night came on and I lost my guide,
 And I knew not what to do.

My heart grew chill with fear, mamma,
 And I loudly called for thee,
 When a white-robed maiden appeared in the air,
 And she flung back the locks of her golden hair,
 And she kissed me so sweetly ere I was aware,
 Saying, "Come little babe with me."

My tears, my fears, she beguiled, mamma,
 And she led me far away,
 We entered the door of the dark, dark tomb,
 Then passed through its long, long vault of gloom,
 Then opened our eyes in a world of bloom,
 And sky of cloudless day.

I mixed with the heavenly throng, mamma,
 With cherub and seraphim fair,
 And I saw as we roved through the region of bliss,
 The spirits that came from the land of distress
 And there was the joy no tongue can express,
 For they knew no sorrow there.

* * * *

Let me go again to that land, mamma,
 While slumbering on your knee,
 I would live in a land where forms divine,
 In kingdoms of glory eternally shine,
 And the world I'd give if the world were mine,
 Again that land to see.

B.

Communications to be addressed, "B. MORRELL, Keighley, Yorkshire."

D. W. WEATHERHEAD, PRINTER, KEIGHLEY.

A NEW SERIES OF YORKSHIRE
SPIRITUAL

TRACTS. NO. II.

CONSISTING OF ANCIENT AND MODERN

RECORDS OF SPIRIT-INTERCOURSE.

"And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

THE MYSTERIOUS VISITOR.

BY EDWIN W. APPLETON.

"You say you don't believe in ghosts, apparitions and such like, Frank," said an old messmate, upon hearing me express a general disbelief in the supernatural, a few evenings since, when domiciled in his residence in Gardiner, Me., having accepted his invitation to become his guest during the late Kennebec agricultural fair holden in that town.

"Believe in them—of course not! When I hear of anything which cannot be accounted for, either scientifically or otherwise, I may become a convert to the faith, but not till then."

My host replied to my blunt avowal of incredulity by a gesture of disapprobation, but remaining silent, I resumed:

"Would you have me consider you a believer in the supernatural? If so, to what must I attribute the change—for if I do not err, I have heard you in years bygone denounce such belief as superstitious, aye, and hold up the subject to ridicule by frequent practical illustrations of various methods by which the credulous might be imposed on."

"You have, Frank; but that was long ago, when we were mere lads. I have had reason to change my faith since then, as would you, had you passed through the same scene."

"Tell me all about it," said I, well aware that his reason must have been a weighty one, and eager to profit by his experience, at the same time sanguine of being able to break up the hallucination under which I believed him laboring.

LONDON: F. PITMAN, 20, PATERNOSTER ROW. E. C.

Communications to be addressed, "B. MORRELL, Keighley, Yorkshire."

"'Tis a tale I seldom tell, Frank, probably because I cherish such vivid recollection of my former incredulity on the subject, added perchance, to a sense of the glaring improbability which must characterize it in the estimation of the public generally. Neither can I say that I am willing you should become an exception, since on the score of old acquaintance, you might prove the first to question my veracity."

"Never!"

I knew the man too well to doubt him, and so I told him, assuring him, if I failed reasonably to account for the cause of his change of faith, I should adopt his faith unhesitatingly.—Whereupon he moved his chair up to the table, and commenced as follows:

"Nine years ago this month, I sailed from Boston in command of the ship *Geneva*, bound to Rio, and one or more ports round the Horn. I never left port in my life so anxious about home and my family as on that occasion, yet without apparent cause. My wife was in excellent health, and our two children as hearty and playful as kittens. I had made ample provision for all their possible or probable wants for two years, while I did not expect my voyage to extend over one. Aware of this, I endeavored to shake off the foreboding of evil which oppressed me. But in vain—my anxiety only increased as the hour of sailing drew nigh, until, as a last resort therefrom, I applied to the owners for permission to carry my family.—They refused point blank, nor could I blame them. Still, my resentment carried me so far that I tendered my resignation, which they refused to accept, and finally obtained my reluctant consent to proceed.

"We sailed, and being favored with fair wind and plenty of it, had a prosperous run to the south'ard of the line, when we experienced a violent hurricane, in which the ship was dismasted and driven thirteen degrees to the east'ard, most of which had been made while scudding before the tornado, in which we found lying to a matter of impossibility. The wind settled in the west'ard on the abatement of the hurricane, effectually barring our return to the American continent, and absolutely obliging me to make the best course I could to the coast of Africa. As we had saved none of the wreck of which all three lower masts formed a portion, we were but scantily provided with means wherewith to replace them, being unable to rig more than two jurmasts, on which we could scarce carry sail enough to give the helm control of the hull. To this cause alone did we owe our protracted passage to the Canaries, which we made on the fifty-second day after the gale, and into which we were towed three days later by an English barque bound in.

"It was the evening of the second day after I anchored in the harbor. My mate and a boat's crew had gone ashore after supper, and I was seated on the taffrail puffing a cigar, and musing on the trying situation in which I found myself, when I fancied I heard my name uttered in a low tone at my side. I turned hastily, but seeing no one, resumed my musing attitude, when I thought I heard it the second time. Again I looked round, with the same result as before, when deeming it an hallucination and the result of mental excitement, I rose and began to walk the quarter deck, endeavoring to change the current of my thoughts, in which I proved successful; but a brief period elapsed ere my prolific fancy bore me to my distant home, calling up in review the forms of my loved ones, portraying to my mental vision, the suspense my wife was doubtless, even then, suffering on my account.

"The arrival of the mate interrupted my reverie, when I retired to the cabin and turned in, leaving the lamp, as usual, burning brightly. Some time elapsed ere I fell into a doze, from which I was awakened by the word, 'Henry!' repeated twice in rapid succession. Hauling the berth curtain aside, I looked out, and seeing no one, bounded out of my berth and made a tour of the cabin, unable to divest myself of the idea that some one therein had uttered the word which awoke me. Satisfied at length that I was the victim of my own fancy, I again turned in, but had scarce become quiet in my berth, when my name was again uttered in a tone as loud as that I now adopt, and at the same instant a hand, cold and clammy as that of the dead, was laid lightly on my brow, where it lingered full five seconds, sending an icy thrill through every vein, and causing me to bound from my berth a second time.

"Nearly a minute I stood spell-bound on the spot on which I landed, trembling in every limb, and expecting to see I knew not what; but failing to discover the slightest vestige of either natural or supernatural intruder, I hastened to don my clothing, and repairing to the quarter-deck, was surprised to find the mate there, when I demanded if he intended to keep anchor watch himself, whereupon he rejoined:

"'I shouldn't be surprised if I was obliged to. What the deuce can have got into the crew, I can't think, but three or four of them will have it there's a woman in the ship, and they swear it's a spirit, ghest, hobgoblin, or something of that sort.'

"'Nonsense!' exclaimed I, forgetting for a moment my own recent fright.

"'So I told them, but they stick to it. Three of them swear they have seen her, and that she is not an inhabitant of earth, so you can form your

own opinion of any single anchor watches been kept in this ship.'

"One of the men came aft at this instant requesting permission to search the ship.

" 'What for?' demanded I.

" 'A woman, sir. Tom Sawyer, old Jack and dutch Harry have roused out all hands, and say the ship's haunted—and I say, if they've seen a woman, there's one got aboard somehow, and we can find her.'

"Much to the mate's surprise, I accorded the desired permission at once, when the strictest search was instituted, which resulted in the discovery of nothing unusual on board, whereupon one portion of the crew openly avowed their belief in the assertion of their mesmates, and another as openly disavowed it, declaring the supposed apparition to be a practical joke, and offering a reward for the discovery of the perpetrator, in which I joined, adding, the offer of immunity from all punishment to the guilty party, if they would only come forward and confess the fact. But in vain. All joined in asserting their innocence, the known practical jokers—of whom we had several before the mast—falling under the suspicion of the majority, including the mate, who uttered threats of dire punishment against the guilty one, should he ever be discovered.

"What to think I knew not, but I was half prepared by my own recent experience, to adopt the creed of the minority, and regarding the cabin with an emotion akin to terror, resolved to keep the deck myself during the remainder of the night. I did so, but heard nor saw nothing confirmatory of my fear or the men's assertion, throughout that night.

"Next night the men kept anchor watch in pairs, and for seven nights in succession, when I had learned to treat the whole thing as an hallucination, deeming the coincidence strange, of course, but still believing it—as regarded myself, the result of extreme mental excitement.

" 'Twas our twelfth evening in port, and I had been ashore all day engaged with the riggers and a part of my own crew, who were engaged in fitting a new suit of rigging, and being rather tired when I reached the ship, soon after dark, retired as soon as tea was over. I soon sank into a sound slumber, from which the clangor of the bell striking eight in the mid watch, aroused me, when I turned out, and donning a wrapper, was in the act of issuing from my state-room, when I heard my name mentioned as distinctly as I now hear myself speak, and looking in the direction of the voice, saw as palpably as I now see you, the finger of my wife advancing, and holding in her arms the form of our youngest child. I started, terrified beyond measure at the apparition of beings whom I knew to be over four thousand miles distant, and as the recollection of

the clammy pressure which had froze my blood on the former occasion, flashed across my brain, I closed my eyes to shut out the horrid vision. But almost simultaneous with the act I felt the chilling touch again; and loosing all strength on the instant, reeled forward endeavouring to grapple with the phantom, which evaded my grasp, and tripping against a chair leg, I fell senseless to the floor. When I recovered my consciousness, both mate and steward were bending over me, applying restoratives, while my whole form was dripping with cold perspiration, the result of my terror. To the mate's demand as to the cause of my swoon, I returned a vague reply, and accepting his aid, assumed a sitting posture on deck, when a confused sound of hubbub on the maindeck fell upon my ear.

"What's that fuss on deck, Mr. Waters?" demanded I.

"Oh that woman's been visiting the boys again. Two more have seen her, with the addition of a child this time and of course the belief in the presence of ghosts—but for God's sake, captain, what ails you?" he exclaimed as I sank back in his arms. "Steward some brandy—call the second mate—he's dying!"

"No, no—call no one," I exclaimed in a faint whisper, "I'll be better soon. But I believe the men have seen a woman, for I have seen her, and not only seen her, but felt her clammy hand upon my brow."

"Seen her—where?"

"Here in the cabin!"

"Fancy—only fancy, sir," rejoined the mate, betraying an agitation that belied his words.

"Call it what you will, I've seen and recognized her."

"As who, sir?"

"My wife!"

"Impossible!"

"What—that I should recognize her?" demanded I, somewhat touched by the contradictory exclamation, when Mr. Waters hastened to add,

"No, no, sir—but that she should be here."

"Who said that she was here?"

"You sir."

Mr. Waters, you're—a fool, I was about to add, but recollecting myself continued—"will you oblige me by calling those two men who assert they have seen this woman, into the cabin. I wish to compare their description with the appearance I witnessed."

"He obeyed, when I found the men's description corresponded in every particular with my wife's general appearance, even to the style of dress in

which I had seen her, and afforded convincing evidence that I was not, as I would have gladly have believed, the victim of a horrible phantasm.

"Requesting my mate to enter the strange occurrence in the log-book, noting the exact minute, I sought my state room once more, but not to sleep. My mind was racked with dire forebodings of evil to the dear ones at home, whom my disordered fancy portrayed as suffering from a thousand causes combined, against which I had made no provision. I verily believe, had the vessel been in sailing trim, I would have foregone the voyage and returned at once. As it was, could I have obtained a passage home in any other manner, I am certain I would have resigned the vessel to the mate and returned myself. Night after night for the next three weeks, I watched almost incessantly for the re-appearance of the spectre. But in vain—when I again began to doubt the evidence of my own senses, and finally, treating the whole affair as an illusion, strove to banish it from my memory.

At length the ship was refitted throughout, when having received a supply of such stores as were to be had on the island, I sailed, shaping my course for Rio, with a leading wind just fresh enough to give our light canvas a holiday, and at the same time afford ample employment to all hands, taking in the slack of our new rigging.

"We had been ten days at sea, the tenth being set apart by the mate for a last pull on everything in the shape of standing rigging, for which purpose he had turned all hands out at six o'clock in the morning, with the agreement to insure them watch and watch during the remainder of the voyage, save when the safety of the ship demanded the reverse. At four o'clock in the afternoon his task was completed, when the decks were cleared up, and the crew dismissed, with the understanding that for that night a regular watch would be dispensed with, and an anchor watch only required, relieved every second hour. In order to afford both officers and men the rest they really needed, I volunteered to stand one watch for each mate, and summoning the idlers—carpenter, cook and steward—to join me therein, took charge of the deck at eight o'clock in the evening.

"The wheel had just been relieved every second watch, when I went below to obtain a cigar, with which I was hurrying back to my station on the quarter-deck, when a stifled exclamation from the carpenter, who was standing in the weather-waist at the moment, caused me to glance that way, pausing for that purpose on the lower step of the poop-ladder. Observing me pause, he came towards me, apparently gazing awe-struck at some object on the opposite side of the main-deck, and upon reaching

me, grasped my arm firmly with his left hand, pointing with his right to the starboard chess-tree, when he exclaimed in a thrilling whisper :

“ ‘Heavens ! Captain S —, there’s that woman again !’

“ ‘Where, demanded I, bounding backward and following the index of his finger with my gaze—‘where ? I see nothing.’

“ ‘Right in the wake of the foretopsail brace-block. Not on deck sir. She’s outside the rail, and seems to be coming this way.’

“ ‘Fudge—you’re crazy, chips,’ said I, with assumed calmness, which was in reality but outward show, as I shook off his grasp and turned away.

“ ‘Fore Heaven, I’m neither, sir, and have all along been skeptical on the subject, but what I see, I cannot doubt. Strange you can’t see her, sir ! Here she comes over the rail, right in the gangway, and towards you, holding in her right arm an infant, and leading by the hand an older child. Can’t you see her now ?’ he added, with the lips to my ear. ‘She’s within ten feet of us, and has halted, regarding you with about the saddest expression I ever witnessed on the countenance of mortal. For heaven’s sake, speak to it, whatever it is. Captin—O—I can’t stand this ! And the terrified man bounded past me and up the poop-ladder, leaving me scarcely less the victim of terror than himself.

“ ‘Resolved to follow his example, rather than remain in such close vicinity to my unseen visitors, I was hastening after him when I heard my name distinctly uttered, and simultaneous with the word beheld the appearance of my wife—not a solid, substantial body, such as we would look for in mortal, but a thing of air, through which I could with ease discern objects in its rear, yet which bore to her an exact resemblance. You may rest assured my gaze never wandered from the airy group for an instant, during the few moments they remained visible, while in the infant pair I recognized my infant son and his elder brother, the expression of the latter’s countenance indicating extreme pain, and that of my wife extreme sorrow. Relinquishing her grasp on the hand of the elder, she placed her hand on his head, then touched lightly the shoulder of the younger with her finger, and finally extended her hand towards the zenith, when the forms of all three began to dilate with astonishing rapidity, until that of my wife seemed on the point of enveloping me ; when the terror which had hitherto deprived me of speech, found vent in a piercing scream, and rushing up the poop-ladder, I hurried aft, as fast as my failing strength would permit, falling senseless beside the wheel.

“ ‘When restored to consciousness, I was an inmate of the hospital at Rio, and upon questioning those who had me in charge, learned that I

had been there ten days under treatment for a malignant attack of brain fever, in which my life had been despaired of.

"When my mate called that afternoon, I demanded if he had received any letters for me, when in reply he handed me three, which the physician, who was by at that moment, would not permit me to read, and taking them into his possession assured me he would retain them until I grew stronger. And it was well he did so. Had I read even one of them then, my life had doubtless been the forfeit, since each contained intelligence of the death of one of my treasures, and on dates corresponding to a minute with the appearance of our mysterious visitor on each occasion.

"You said if you were unable to account for the cause to which my present belief in the supernatural is attributable, you would adopt the latter. The cause you know, and are welcome to view it in what light you will, but let me assure you that all the arguments you can devise against it, will prove signally ineffectual in changing my present opinion."

He paused, or ceased rather, and I knowing him to be a man of unimpeached veracity, remained silent, alike unable to account for the phenomena, or offer an opinion regarding the same, though I resolved on the instant to lay before my readers at the earliest opportunity, the strange tale I had just heard of the mysterious visitor.

JUDGE EDMONDS ON HEALING MEDIUMS.

"Now, when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear."

But, not alone by Him were these things done. He ordained twelve, and gave them "power against unclean spirits to cast them out, and to heal all manner of sickness." He chose seventy, and sent them forth, saying, "Heal the sick, and say unto them, the Kingdom of God is come nigh unto you."

And when it was reported to Him that others, not his followers, were casting out devils in His name, he said, "Forbid them not, for there is no man, which shall do a miracle in my name, that can lightly speak evil of me."

Now mark the parallel:

I. *Casting out Devils.*—I take this phrase as I find it in Scripture, as indicating that the subject is possessed by an influence which produces violent throes, or, as is said in scripture, "Straightway the Spirit tare him, and he fell on the ground, and wallowed, foaming."

I have witnessed many instances of this, when the subject was relieved simply

by laying on of hands and sometimes by a mere command to the Spirit to depart.

I was once at a circle in Troy, some twenty persons present, when a strong man became unconscious and violently convulsed. He beat the table with great force with both his fists. I put my hand on his head against vehement struggles on his part to prevent it, and in a few moments he was restored to quiet and consciousness. I once had a man similarly affected in my own room, who beat his head violently on a marble-top table, and fell on the floor in convulsions. He was recovered by the same means, though slowly. A man from Chicago waited on me, afflicted with continuous convulsions of his arms and legs. He was restored by the mere exercise of the will. Last year, at my house, I found a man lying on the floor, distorted and convulsed. I lifted him up, compelled him to sit in a chair, and then, with a few words addressed, not to him, but to the Spirit that was influencing him, he was at once restored to composure.

These instances are enough for illustration. They may be startling to one not acquainted with the subject, but it is ignorance alone that make them so. It is not difficult to understand it, and easy to learn how to control it. Good sense, firmness, and unselfishness afford always, first or last, an adequate remedy for what often, from the ignorance of friends, consigns the subject to a lunatic asylum, or condemns him to a course of injurious medical treatment.

II. *Insanity.*—This is a frequent charge, against Spiritualism; and it is not long since that a newspaper in this city, in support of the charge, cited from the reports of several Asylums proof that one out of fifty cases was produced by this cause. But it had not the candor to say that three or four times as many were produced by religious excitement, and a greater proportion by disappointed love and pecuniary difficulties; and while it was earnest in insisting that therefore Spiritualism should be put down, it failed to draw the still stronger inference against falling in love, pursuing wealth, or seeking religion.

It is true that Spiritualism like every other exciting cause, has sometimes unsettled a weak mind; but it is also true that it can often discover the cause of insanity, and thus indicate the remedy. I will mention an instance:

We once received a letter telling us of a female who was occasionally seized with attacks of mania. Physicians had tried her cure in vain, and her friends were about sending her to an asylum. We replied that she was at those times influenced by the spirit of a relative who had died insane, and we pointed out a course to be pursued. The parties were all strangers to us, and we afterward learned that her father, in a fit of insanity, had committed suicide, and that by the course we advised being pursued, she was cured.

What did Scripture mean when it said, "There came to him a certain man, kneeling down to him and saying, Lord have mercy on my son, for he is a lunatic and sore vexed, for oftentimes he falleth into the fire and oft into the water." "And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour."

I know something of the disease of insanity. My professional and judicial life has compelled me to study it, and I have communed with several who died

insane; and I am convinced that there are no means known among men that can do so much to cure and eradicate the disease as spiritual intercourse well understood and wisely guided. How long it will be before those whose specialty the disease is, will have the good sense to look into it, instead of condemning it without inquiry and without knowledge, time must determine.

III. *Healing the Sick.*—This is a chapter full of interest, yet I must of necessity be so brief that I know I can give nothing like an adequate idea of the vast amount of good to mankind that is flowing from this source.

There are two modes in which this work is done. One is by discovering what the disease is, and prescribing the remedy. My own case is an illustration of this. For over thirty years I was invalid, varying the scene only by occasional attacks of long and severe illness. During this time I was treated for various diseases. My last severe illness was in 1854, when I was sick for about four months. A part of the time I was so ill that death was hourly expected. Then it was that the Spirits came to my aid. They discovered that my disease was what no physician had suspected. But through the mediums then around me they could not prescribe the remedy. I sent over 200 miles for one through whom they could, and whom they named to me. I followed their prescriptions from that day, and I am now in the possession of better health than I have had for forty years, or than, I ever expected to enjoy.

There are very many mediums in this country through whom disease is discovered and cured in this manner. But there is a more remarkable, though less frequent mode, and that is by the simply laying on of hands.

The following is a brief summary of some instances of this:

J. Loewendahl, of No. 201 Atlantic-street, Brooklyn, has cured in a few minutes "a violent pain in the side," "general debility, accompanied by a most trying and nearly constant headache," and in a few sittings has cured neuralgia of four or five months duration, and bronchitis, and affection of the kidneys.

William O. Page, No. 47 West Twenty-seventh street, New York, cured, in a few minutes, a female who had had dyspepsia and chronic diarrhea for years, and was at the time given up by her physician, as she had also inflammation of the womb and bowels. He has cured rheumatism by once laying on his hand; and a long-seated dyspepsia and neuralgia, and a child severely afflicted with rheumatic fever.

Dr. C. D. Griswold, of Buffalo, thus cured a case of shaking palsy, from which the patient had been suffering some seven weeks.

John Scott of No. 36 Bond street, New York, was originally a pilot on a Mississippi steamer, but for now over five years has been used as a healing medium at St. Louis, Louisville, Cincinnati, Columbus and Cleveland, and in this city since February, 1858. He is now receiving at his house from 49 to 100 patients a day, and is working many strange cures, principally by imposition of hands.

In this way he has cured an arm of a physician, poisoned in a dissecting room, rheumatism, inflammatory and chronic, even where the limbs were drawn up and distorted; total blindness; a club foot from birth; fevers, particularly scarlet and yellow fever; small pox, even after breaking out; cholera, of which he

has cured hundreds, and never failed; paralysis, where, owing to age, the cure was slow and hard; neuralgia; displaced and broken bones; insanity; children dumb from birth; epileptic fits; issue of blood from nose, mouth and womb; piles; dyspepsia; scrofula; cancers, sometimes by absorption, sometimes by removing them from the body, and restored withered limbs.

And all this, I repeat, by simply laying on his hands, except in one case of insanity, where, being at a distance from the patient, he was offered a large sum to visit him, but he refused, saying, "Go home, he will be well by Thursday;" and he was!—*From the Telegraph and Preacher. (to be continued.)*

PUBLIC MEETING ON SPIRITUALISM.

On Monday, Dec. 6th, a public meeting was announced to be held in the Hall of Freedom, Windhill. At the hour appointed, the place, which is said to hold nearly one thousand people, was tolerably well filled, and the meeting was addressed by Messrs. Naylor and Morrell, of Keighley.

Mr. Naylor proceeded to shew that the doctrine of spirit intercourse was plainly set forth in both the Old and New Testaments. He cited a long list of passages, confirmatory of that idea; interspersing them with comments on the resemblance they bore to modern spiritual phenomena; showing from the passages quoted, the folly of the popular idea of the whole of these visitants being a distinct race of beings.

Mr. Morrell contended that these phenomena were not confined to one age or to one particular class of people, but that they were common among the early christians, and also the so-called heathens; and, further, that they had never wholly ceased. After speaking upon various phases of modern spiritual phenomena, he exhibited several spirit-drawings. Throughout the whole, calm and pleasing attention was paid by the audience.

At the close of the addresses a person in the audience rose to offer a few observations on the nature and power of spirit, which, according to his idea, was only a shadow, and therefore it could not do what the speakers claimed. He however, offered to surrender his belief if arrangements could be entered into for the speakers to meet him, and demonstrate these things. He also thought it would put an end to controversy on those doctrinal disputes if communion was shown to be possible.

Mr. Morrell said that the speakers had never claimed to produce these phenomena, and therefore could not guarantee to gratify the gentleman. He also thought the conclusion illogical, that if the speakers could produce certain phenomena, he, the objector, would conclude it was the work of spirits. He then strongly cautioned him against substituting a departed spirit's assertion on doctrinal points as an infallible guide.

The objector again rose to say that as the speaker had admitted the imperfection of spirits, therefore Spiritualism was false; yet apparently forgetful of his own conclusion he proceeded to lay down a plan to prevent deception in future. He proceeded to say that the party sitting should ask if the spirit be a good spirit: if the answer was yes, then they might rely upon it; if no, then he would advise them to hold no further communication with it.

Mr. Morrell said, in reference to his admission in his first reply he did not believe the objector's conclusion to be at all warranted, since it is readily conceded that we cannot rely implicitly on the word of every individual in the flesh, yet we do not conclude from such an admission that no one's word can be relied upon; and with respect to the test proposed he did not think it a safe one at all, as it was very probable that any spirit wishing to deceive would call itself a good spirit: he, the speaker, would recommend the adoption of the golden rule, "By their fruits ye shall know them."

The objector still clung to the idea that the authority of a good spirit would be free from the possibility of error, and in proof of his position he repeatedly quoted that passage of scripture "As the tree falls so it lies"; which prevented the necessity of any reply until he had established the perfectibility of humanity.

Another rose to offer a theory which he thought would explain some of the phenomena spoken of, viz., that of involuntary writing. He held that a person possessed of a great deal of animal magnetism would be able to move the hand of one with less magnetism.

Mr. Morrell said he willingly admitted the power of animal magnetism to operate on a physical organism, but the point adduced in favour of spirit agency was the intelligence communicated. Therefore the real explanation needed, was the source of the intelligence which the objector's theory did not account for.

EXTRACTS FROM OUR AMERICAN EXCHANGES.

We extract the following from a paper read by Mrs. French, at a Conference of Spiritualists, reported in the *Telegraph and Preacher* for Nov. 19th, 1859.

"At a circle in Washington City, loud raps were made, calling for the alphabet, before we had well taken our seats, the following was spelled out; 'Friend George, I am here for the purpose of redeeming my promise.' The party addressed said, 'Who are you? If a Spirit, speak or write, as this method is too slow. If you can rap, you can speak or write.' Answer by raps. 'If thee will preserve quiet, I will speak to the medium.' I requested the Spirit to drop the Quaker style. Immediately my eyes were raised from the table, and directed to the ceiling, where I saw, in letters resembling gaslight, 'I promised you, if it were possible, I would come back and tell you all about my wants. I have no desire for sweet flag, or use for my carriage. I now know the cause of my foot-aching pain in my foot.' Here the gentleman became so nervous and excited, that he interrupted the communication with, 'Uncle Adam, if this is really you, talk intelligibly, for I am getting very nervous.' 'Well you know that I lost my leg and for six years used an artificial one. You also know that I used to complain of pain in my foot, and you always laughed at me. I had only lost the physical foot; the spiritual was still there, and was often pained from the use of the wooden leg. I will tell you more on some other occasion, as I see you are frightened.' George (the gentleman addressed) sat still, looking as pale as death. Some one asked, 'What is the matter?' In much excitement, he said, 'For God's sake do not speak; I fear Uncle Adam is dead, for he has fulfilled a promise in this communication.' I immediately left."

Whilst receiving a communication through the raps at Henry Gordon's, the door-bell rang. I was forced to leave the table, and pass out into another room, where I met the gentleman of the Washington circle. Saw in letters of light, as before, 'George, I am glad to see you so earnest in the pursuit of knowledge. You find I was true to my promise. Farewell!'—*Adam Lane*. As soon as I could, I said, 'My friend, you left us very abruptly at Washington.' Ans. 'Yes; I was so much shocked at the communication, never having witnessed a manifestation before; I did not believe it was spiritual; I thought you were by some means cognizant of a conversation between my uncle and myself, for I had not heard of his death. Still I was so much troubled, that I left Washington at once for Philadelphia, and, on my arrival, found him dead. He died in a fit, on the morning of the day I received that communication. I have now come to say to you that but a few weeks previously, my uncle said to me, jokingly, 'George, if this Spiritualism is true, I will come back and tell you whether I need my sweet Flagg, to the use of which I have become so addicted, and what kind of a carriage I will have up there.' Neither of us at the time believed. With your permission, I will gladly pursue the investigation of this subject farther."

EXTRACT FROM THE WESLEYAN MAGAZINE.

From the History of Dr. Poole's Travels through France and Holland, in the year 1741.

"It happened some time since, that a person was accused of a capital crime, which being sworn to by two witnesses, he was condemned and ordered for execution. After this, one of the judges found an unusual uneasiness in his mind, which was perceived by his wife when he came to dinner: upon which she asked him what troubled him; he, at first, endeavoured to pass it off, and wave the answer, especially as they had company with them at table. But his uneasiness, still increasing, more visibly appeared in his countenance; notwithstanding his endeavour to conceal it. Upon which, his wife put the same question to him again, and earnestly desired him to signify what was the cause of his concern. He then told her that though his mind was troubled, yet he could not account for it; but that they had ordered a man for execution in the afternoon, which gave him much uneasiness, and yet he could not tell why. Upon which he was asked what evidence they had against the man whereby to condemn him. He answered that there were two witnesses that swore to the fact against him, that they saw him commit it at such an hour of the night by moonlight. His wife, after a little reflection, replied that she apprehended that he was not troubled without some reason, for if she was not much mistaken, there was no moon light that night; and if so, said she, then you have condemned an innocent man to death, without cause. They immediately had recourse to the Almanack, when it was accordingly found that there was no moonlight that night. The gentleman hastened with all speed to stop the execution, by calling together the Bench of judges, and informing them that they had condemned an innocent man to death by false witnesses. The judges being satisfied of this, discharged the poor man, and apprehending his two accusers, ordered them for execution in his stead.

WHAT A SPIRITUALIST HAS TO ENDURE.

In a little village called Cullingworth, situate about three miles from Keighley, there resides a man named Joseph Bamforth. According to the testimony of those who have known him for some time, he has been a kind-hearted, industrious, and peaceable man. When modern Spiritualism became prevalent in these parts, it reached the ears of poor Bamforth; it excited his attention, and, finally he became a convert to this new faith.

His neighbours, however, did not relish the thought that the departed took any further interest among those in the flesh. To establish such a fact, it would require to be accompanied with such recommendations and confirmations as only the modern scribes and pharisees could supply. The testimony of a weaver or a woolcomber, is no better than the testimony of a fisherman; so this poor man, to find associates, began to travel to Keighley regularly. At morning and afternoon service, almost every Sunday, you might rely upon seeing Bamforth in attendance; sometimes in the evening as well; besides attending the Wednesday evening meetings: and on more than one occasion has he had the pleasure to feel a power at work upon himself the particulars of which have been revealed to him through another medium, thereby giving him double assurance of the certainty of his faith, and the identity of the operating power.

His neighbours still remaining obstinate in their refusal to endorse such a "folly"; almost any one felt at liberty to ridicule poor Bamforth. This, instead of being set down to uncharitable and evil disposed persons, has been saddled upon Bamforth, just as if he was an aggressor whilst in truth it is they who annoy him and have ceased to act the part of kind-hearted neighbours towards him, and now add to their crime by charging their own guilt upon Bamforth. The following correspondence will indicate the manner in which he is viewed and the extent to which their zeal blinds them. We do not feel warranted in using the gentleman's name without his consent, and we think his calling will be sufficiently evident from his letter. Suffice it to say that poor Bamforth still loves and adheres to his faith in spirit-communication.

Nov. 14th, 1859.

Dear Joseph Bamforth,

I write to you as your sincere friend and well wisher, though I believe we have never yet met or spoken to each other.

I hear from some of your friends that a great change has come over you of late and that you are not now the nice, industrious, and kind-hearted man you once were. Instead of worshipping God in the good old way of our forefathers, and doing your duty patiently in that state of life in which providence has placed you, I learn you have taken up with some strange delusions of the Devil,—commonly called "Table-Rapping"—and are ceasing to make your home the happy place it once was.

Now, Joseph, I do most solemnly beseech you to turn away from the people by whom you have been led astray, and to find your comfort in the old Religion of our Saviour Jesus Christ.

These delusions which have got hold upon you are not connected with *good* Spirits, as you fancy, but with evil, designing men. If these innovations had been *true*, they would have been revealed by God to man long ago. They are however not true, and *Satan* is only using them to draw aside thoughtful souls from Christ's Religion and so to get them into his power.

Now, Joseph, take my advice, unless you wish to be ruined. Leave your present ways and attend regularly either Keighley or Bingley Church, and may God bless you and lead you back again into the right way.

Your sincere friend,———

Dear Sir,—I beg to thank you very kindly for the interest you manifest in my present and eternal welfare. I do not, for one moment, doubt your good intentions; neither do you exceed that holy injunction so oft repeated in the Word of God, "Love one another." But whilst I am glad of this I should be wanting in justice to myself and in reverence for truth if I did not seek to remove the mistakes into which you have been led, both respecting my own character and the doctrines I profess.

Respecting my industry, I am sorry that any one should stoop to do me the injustice to charge me with any lack of that kind. I am thankful to God that I enjoy such a share of health as to enable me to do a fair amount of work for one arrived at my age; and, notwithstanding those "busy-bodies," who seek to destroy my character with man, I shall let it be my endeavour so to live that my own conscience can be at rest, having made my peace with my Heavenly Father, who cannot be misled by any false testimony. As to my being less kind-hearted than heretofore; if I know anything of my own heart, or my own experience, it is simply the reverse. Never did I feel my love to God and to my fellow-man so strong as I have done of late. In fact, light, life, and immortality have burst in upon my view, so that I am ready to say with the poet that I am
"Lost in wonder, love, and praise."

And instead of its being true that I have ceased to "worship God in the good old way of our forefathers," it is the very thing I have resorted to. Our forefathers so lived and worshipped God, that he sent his ministering angels to communicate with them; and it is the Christian's duty, as well as his privilege, to "desire spiritual gifts" and the apostle Paul when enumerating them says, to one is given "the working of miracles; to another prophecy; to another discerning of *spirits*; to another divers kind of tongues" &c., and in commencing the chapter he says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Jesus himself was also ministered unto by angels, and he held converse with departed spirits; nay, further, he himself appeared after his crucifixion and conversed with his followers: so that I think it is a great pity that mankind was ever so far deluded into the habit of abandoning spirit intercourse that a great portion of our brethren and sisters have ceased to believe in the existence of spirits at all, and the great mass of those who do profess a belief in a future state, regard, and treat all who hold the doctrine of spirit-intercourse, or who enjoy it, as a set of deluded beings, and attribute the whole of it to a device of the Devil or of wicked designing men. What a foul blot upon the 19th century to find in-

fidels and professors of christianity joined hand in hand to deride spirit intercourse.

Dear sir, I hope you will excuse my freedom if I desire you to re-peruse your Bible before you again pronounce, what is vulgarly called "Table-Rapping," a delusion, or accuse those who practice it as "evil designing men." Spirit communion is no "innovation"; but an unanswerable truth for all sceptics and through the neglect of it and other equal inconsistencies of professing christians, has infidelity spread far and wide and now the sceptics boldly quote the so-called christian's argument against modern Spiritualism, and by it they overturn, to their own satisfaction, all spirit intercourse, whether in or out of the Bible.

In conclusion, dear sir, allow me to tell you, that instead of being "drawn aside," "from Christ's Religion," I am more in love with it than ever; and if instead of the gifts of healing, prophecy, or discerning of spirits, you possess the gift of faith, and require none of the other gifts, I can still regard you as a brother in the Lord and as my well-wisher,

Yours very sincerely,

JOSEPH BAMFORTH.

EXTRACT FROM A PRIVATE LETTER.

We extract the following from a private letter, for it is too valuable to be hid under a bushel, revealing, as it does, the want of Spiritualism to an unsophisticated state of mind, as well as exhibiting a truly cautious spirit of inquiry.

"Although I like, as does my sister, to hear and receive all we can, yet we are both careful as to what we would actually attempt as to spiritual experiments personally,—according to my old doctrine 'Let the Lord lead.' Mine is not a bold adventurous spirit. It is a fearful timid one rather, and it has contracted in early childhood a fear of death physically—the coffin, and the grave dullness, doomsday, semi-consciousness even in the coffin! Judge then how dear to me are the bright glimpses of Spiritualism; but these morbid feelings, for such they are, have already given some way to a brighter and purer light. * * * When I was a little girl, a dear and lovely aunt, now in heaven, used to talk to us about the Angels, and I remember one night when the only light we had, was from the old street lamps reflecting a few beams on the ceiling, when we were gathered standing round, as she sat on the sofa talking of the angels, I put my hand behind me, and, child-like, asked if an angel had hold of it? I forget her reply, but I loved the angels then, and I love them now, and I love her memory, and think she has long been one of my watchers perhaps."

"Angels where'er we go, attend
Our steps, what'ere betide;
With watchful care their charge defend,
And evil turn aside.

"Our lives the holy angels keep
From every hostile power;
And, unconcerned, we sweetly sleep,
As Adam in his bower."—*Charles Wesley.*

A NEW SERIES OF YORKSHIRE
SPIRITUAL
TRACTS. NO. III.

CONSISTING OF ANCIENT AND MODERN
RECORDS OF SPIRIT-INTERCOURSE.

"And it shall come to pass afterwards that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

THE HAUNTED HOUSE AT CHESUNT.

From "The Critic, for December, 31st, 1859.

Mr. William Howitt having favoured us with the following statement respecting the "haunted" house at Chesunt, we willingly give it insertion. As for our [the Critic's] own share in the statements which Mr. Howitt opposes, it should be observed that this is the first time that Mr. Howitt's name has been connected with the matter in these columns. Our information that "no such house could be found" was derived from a good and reliable [?] source, and the meaning of that statement was not that there is no house at Chesunt which is known to have been inhabited by the Chapmans, but that no house could be found, which there was any good evidence that it was haunted. Mr. Howitt's statement is, however, too long to allow of much comment this week, and perhaps it may be the means of eliciting some further information:

TO THE EDITOR OF THE CRITIC.

SIR—I am quite sure that you would not go on, week after week, propagating the grossest untruths, if you knew them to be so; yet in your journal for December 17th, you say Mr. Dickens and some friends of his took it into their heads to go down to a reputed haunted house at Chesunt, "and they found no house, no ghost, &c.. . . So that, unless we are to believe that the ghosts have removed the house bodily, and have bewitched the inhabitants of Chesunt, so as to destroy all their recollections of it, we must presume that such house never had existence."

Again, in your number for December 24th, you repeat the same thing. "Here is a tale about a house, locality named, witness named, ghosts described, and lo! when the matter comes to be closely examined, not only do the ghosts disappear, but the house with them, and no one can be found near the indicated spot who knows anything about it."

LONDON: F. FITMAN, 20, PATERNOSTER ROW. E. C.
Communications to be addressed, "B. MORRELL, Keighley, Yorkshire."

Your statement resolves itself into two assertions—that there was no house to be found, and that nobody had ever heard of a haunted house at Chesunt.

What are the facts? Mr. Dickens wrote to me some time ago to request that I would point out to him some house said to be haunted. I named two—that at Chesant, formerly inhabited by the Chapmans, and one at Wellington, near Newcastle. The former, I told him, I had never seen; the latter I had, and that Mr. Procter, the proprietor, was still living, a member of the Society of Friends, highly esteemed in his neighbourhood for his clear, sober sense and high moral character. That Mr. Procter had always shown every disposition to gratify inquirers into the extraordinary phenomenon which had taken place for years in the house whilst he inhabited it. That I had seen and conversed with various people, all of superior intelligence, who had visited him and been witnesses of the most undoubted marvels. Mr. Dickens, however, chose to visit Chesant, as the nearest. Neither he nor I knew the condition in which it now was nor as the proprietor was said, years ago, to threaten to pull it down) whether it positively still remained. Mr. Dickens, therefore, had no right to be disappointed if he found the conditions formerly predicated now changed, and had only to turn his steps elsewhere, if disposed to still go ghost-hunting.

Now hear what he says as to the house in a note to me, dated December 17th: "The house in which the Chapmans lived has been greatly enlarged, and commands a high rent, and is no more disturbed than this house of mine."

So then, there was the house, the same house to which I directed him, and, so far from having been whisked away by the ghosts, "greatly enlarged."

Very well, that point is clear: contrary to your repeated statement, the house was there. The next point is, that they could find no persons near the indicated spot who had heard of this house being haunted. If that had been strictly true, this *not hearing* could not set aside the positive evidence of the Chapmans themselves and their celebrated relatives. Their negative evidence could not annihilate this positive evidence. You say, "witnesses were named," and even the name of a definite person, the sister of a well known actress. So far, quite correct. The witnesses are the Chapmans themselves and their celebrated relatives—Mr. and Mrs. Kean. The account given at p. 332 of Mr. Crowe's "Night Side of Nature" was written down from their own mouths by a gentleman equally eminent as a publisher and author. I have his copy of Mrs. Crowe's book now before me, with the whole of the names of place and parties written by him in the margin.

That same account, only fuller and with all the names, was detailed to me by the same near relatives of the Chapmans long after, and has by them been told to many others.

Here, then, to the positive evidence that the house is still standing, you have the equally positive evidence of the Chapmans who lived and suffered in the house. Its not being haunted now is a mere accident, which, if Mr. Dickens and his friends had ever acquainted themselves with the laws of pneumatology, would have been perfectly intelligible to them. Surely a ghost is not bound to remain in any particular spot for ever; surely he may be allowed to leave his ac-

customed haunt, just as much as Mr. Dickens and his friends were at liberty to leave their own homes to go ghost-hunting. I have given Mr. Dickens a perfect parallel case, where a house known by me and numbers of other persons from actual observation for years, being partly pulled down and rebuilt, was wholly freed from the visitation; and neither "the contagious fear of servants," or any machinery of rats, cats, old hats, rusty weathercocks, or Ikeys, could to this day ever again raise a ghost there—the ghost having in fact departed.

But you say they could find no person who ever heard of this house being haunted. It would be wonderful, when a set of jovial and quizzical authors and artists go down into the country, ready with a ludicrous array of rats, cats, old hats, rusty weathercocks, and Ikeys, to laugh at the ghosts they professed to seek, that they might figure in a funny Christmas number, if they *did* find any sober old gentleman willing to incur their ridicule by confessing to the weakness of ghost faith. We know, some of us, those in London tolerably high in art and literature who, whilst they affect to laugh at the superstition of belief in ghosts, really, like some other gentlemen to whom I should be sorry to compare them, "believe and tremble." What wonder then if the ghost-hunters in question found nothing? Mr. Dickens says in his note to me, that "the well-informed" accounted for the reports about Mr. Chapmans house "by rats, and a certain man, Frank by name, who was addicted to poaching for rabbits at untimely hours'" Our ghost hunters prove too much.

It certainly did not need a journey to Chesunt by a knot of jolly fellows, though I hear it was a merry day, to learn the rumour of this haunting from people who know that neighbourhood. Without crossing my threshold I hear it. Soon after receiving Mr. Dickens's note, announcing that the ghost was out when he called, a military officer born in that vicinity, and who had lived in and about Chesunt for years, a gentleman of first rate education and endowments came in. I asked him, "Did you ever hear of a haunted house at Chesunt?"

He replied, "Yes, often, and for many years." I showed him the statements in the *Caric*, where it says they could not even find the house. He said, "Where did these gentlemen go to? I think I know every person of consequence there, and I tell you the report is common enough."

Thus every one of your statements receives positive contradiction. Mr. Dickens and his friends did find the house—did hear that the reports were accounted for by rats and a man Frank. The parties who lived at the time specified have put their solemn and substantive statement on record, and a person well acquainted with the locality testifies to the report of this case of house-haunting. I have already still further proofs offered.

Allow me on my own account to say that, my name having been lately much connected with ghosts without my own seeking, but merely to oblige ghost hunters, I have no particular taste for these particular forms of spirit-life, but am just as willing to hear evidence on their behalf, as I should on behalf of Brown, Jones, and Robinson if their entity and identity were denied.

And now, Sir, allow me a word or two of more seriousness. The theory of apparitions maintained in all ages, and by greater minds than any we can boast amongst us at present, is but the lowest fringe in the sublime mantle of mystery which wraps the universe; but it is still a real fringe. As for Spiritualism, I would recommend those who desire to know what it really is, not to form their judgment by the idiotic animal which Mr. Dickens introduces into his Christmas Number, and which sort of creature he professes the highest respect for, but to go and listen to Mr. Harris, the celebrated American medium, at the Music Hall in Store-street, where he will preach for the next ten or dozen Sundays, at 11 a. m. and 8½ p. m.; and if they do not return with very different ideas of spiritualism, I shall be much surprised.

Mr. Dickens in his Christmas number, concludes with the pious desire that we may all "have faith in that great Christmas Book, the New Testament, and in *one another*." Amen! a very fine sentiment; but how does he carry it out? By devoting the whole of that number to destroy our faith in one another, and to ridicule Christianity. I say to ridicule Christianity: for, whether Mr. Dickens and our literary caterers for mere amusement know it or not, spiritualism is but a re-assertion of the primal powers and privileges of the Christian faith. It is but the assertion of our charter as immortal beings to enter daily into communion with God and his Christ, and with those spirits which every Church, however formal, professes to believe are "ministering spirits to all those who shall be heirs of salvation."

That was the faith of George Fox; that has always been my faith; it is nothing new with me, but has, I thank God, been most consolingly confirmed by the striking phenomena and beautiful revelations of spiritualism. Sir, I value more one simple and affecting communication of a departed brother, yearning to atone for past injustice and unkindness, than I do all the sermons that were ever preached and the literature that was ever penned. And if we have minds amongst us yet muscular enough to grasp the faith of Luther, of Milton, of Pascal, and of Fenelon—minds which are not completely emasculated by the frivolities of a literature of mere amusement, or rendered deaf by the mere squibs and crackers of the poor pantomime of our superficial life—they may yet feel a sense of that tender spot left in the most callous and secularised heart, when they think of all the souls who have gone into eternity, who would give years, aye, cycles of their existence, to carry back to those on earth words of reconciliation, confessions of forgiveness, or assurances of pardon; to wipe from the sacred ground of life the pollution they have left of beloved ones which they have darkened with words of materialistic death. Such minds may then conceive, perhaps, why the poor despised table has become in thousands of domestic circles a genuine family altar, through which still flow the oracles of God and "the communion of saints" so continually prayed for in our churches. Why, tens of thousands, by means of this reassured and confirmed faith, care nothing for the sneers and mockeries around, because they have heavenly light in their dwellings, and the peace of eternity in their souls. Take my word for it, that this despised power will yet dash to atoms the mere figure of traditionary faith, all its form of brass

and its feet of clay, and will roll over the mere shell of a defunct formalism, crushing it into the dust. Let us see whether we have yet masculine minds among us capable of receiving its great truths, or the mere weeds of the literary stubble-field, which will be burnt up in it as the weeds of a tropical plain by the sun—whether we are yet capable of the heroic daring of a Paul and the child-like but deep-souled faith of a Newton, or merely of grinacing on a rubbishy heap of rats, cats, old hats, rusty weathercocks, and vulgar lkeys.—I am, Sir, yours, &c.

WILLIAM HOWITT.

West Hill Lodge, Highgate, Dec. 26th, 1859.

JUDGE EDMONDS ON SPIRITUALISM.

THE END AND AIM OF SPIRITUAL INTERCOURSE.

SIR :—There is no topic connected with this subject less thoroughly understood than this, even by firm believers in the Intercourse, and even my conceptions of it, imperfect as they must necessarily be, can hardly be detailed within the limits of this, the last of my papers. I can attempt only to refer briefly to a few of the more important considerations.

1. No man or woman has probably ever lived who has not at some time felt a yearning yet once again to hold communion with some loved one whom death has removed from sight, and this prayer, so instinctive and so universal with the whole family of man, is now, in the beneficence of a Divine Providence, answered more specifically and more generally than ever before known. And the first thing demonstrated to us is that we can commune with the spirits of the departed; that such communion is through the instrumentality of persons yet living; that the fact of mediumship is the result of physical organization; that the kind of communion is effected by moral causes, and that the power, like all our other faculties is possessed in different degrees, and is capable of improvement by cultivation.

2. It is also demonstrated that that which has been believed in all ages of the world, and in all religions, namely: intercourse between man in the mortal life and an intelligence in the unseen world beyond the grave—after having passed through the phases of revelation, oracles, magic, incantation, witchcraft, clairvoyance, and animal magnetism has in this age culminated in a manifestation which can be proved and understood; and, like every other gift bestowed upon man, is capable of being wielded by him for good or perverted to evil.

3. That which has thus dealt with man in all time is not, as some have supposed, the direct voice of the Creator, nor of the Devil as a being having an independent existence and a sovereignty in the universe of God, nor of Angels, as a class of beings having a distinct creation from the human family, but of the spirits of those who have like us lived upon earth in the mortal form.

4. These things being established, by means which show a settled purpose and intelligent design, they demonstrate man's immortality, and that in the simplest way, by appeals alike to his reason, to his affections, and to his senses. They thus show that they whom we once knew as living on earth do yet live after

having passed the gates of death, and leaving in our minds the irresistible conclusion that if they thus live, we shall. This task Spiritualism has already performed on its thousands—more, indeed, in the last ten years, than by all the pulpits in the land—and still the work goes bravely on. God speed it! for it is doing what man's unaided reason has for ages tried in vain to do, and what, in this age of infidelity, seemed impossible to accomplish.

5. Thus, too, is confirmed to us the Christian religion, which so many have questioned or denied. Not, indeed, that which Sectarianism gives us nor that which descends to us from the dark ages, corrupted by selfishness or distorted by ignorance; but that which was proclaimed through a Spiritualism of Jesus of Nazareth in the simple injunction: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

6. As by the inspiration through a foundling of the Nile there was revealed to man the existence of one God over all, instead of the many deities he was then worshipping; and as by the inspiration of him who was born in a manger, there was next revealed man's immortal existence beyond the grave, of which even the most enlightened had then but a faint idea, so now through the lowly of the earth comes a further revelation, confirmatory of those, and adding the mighty truth what is the existence in which that immortality is to be spent.

Throughout all the manifestations—in every form and in every language—whatever the discrepancies, uncertainties and contradictions on other topics, on this the nature of man's future existence, all coincide and harmonize. It comes in broken fragments of scattered revelations, here a little and there a little, part through one and part through another, but forming when gathered together, a sublimer whole from which we can surely learn the nature and condition of the life on which we shall enter after this shall have ended.

This, as I understand it, is the great end and object of the movement, all else being merely incident to it. But it has begun, and its progress is slow; not from want of power to communicate, but from want of capacity to comprehend. Much that has already been revealed, has not from this cause been received even by the most advanced Spiritualists, and of course not given to the world. But the work is going on. More is added day by day. And it will not be long before enough will be received by all to open to their conception a knowledge of our future existence, whose value no man can calculate—whose effects no man can imagine.

7. Enough, however, has already been given to show that man's destiny is PROGRESS, onward, upward, from his birth to eternity. Circumstances may retard but cannot interrupt this destiny, and man's freedom is that he may accelerate or retard, but he cannot prevent. He may hasten, as did one whose life on earth had been devoted to doing good to his fellows, and who said to me that he had passed away in the full consciousness of the change, had found himself surrounded and welcomed by those he had aided while on earth, and had paused

not one moment in the sphere of Remorse; or he may, by a life of sin and selfishness, retard it for a period long enough to satisfy the vengeance even of an angry Deity—if such a thing can be.

8. Our progress is to be alike in knowledge, in love, and in purity. Alike in all it must be.—And any circumstances which cause us in any element to lag behind the advance of the others is sure to bring unfortunate consequences in its train, though not always unhappiness. So clear, so universal is this injunction to progress in all three of these elements, that the heresies which spring up amongst us from our imperfect knowledge of them need give us no alarm. Even the doctrine of Free Love, revolting as it is, but which some misguided ones have attempted to foist upon our beautiful faith, need cause no anxiety, for profligacy in love is incompatible with progress in purity. And while the command is "Love ye one another," so ever attendant upon it is that other, "Be ye pure, even as your Father in Heaven is pure."

Incidental to these more important points are many minor considerations, of which I cannot now dwell. By a careful attention they will be found consistent with these weightier matters. Distorted sometimes by the imperfections of the mediums through which the intercourse comes, and sometimes perverted by the passions of those who receive it, carefully considered and patiently studied, until understood, I can safely assert, after nearly nine years earnest attention to the subject, there is nothing in Spiritualism that does not directly tend to the most exalted private worth and public virtue.

True, to some it is a mere matter of curiosity, and to others a philosophy, but to many it is now, and to all, in the end, will be a religion, because all religion is the science of the future life, and because it never fails to awaken in the heart that devotion which is at once a badge and an attribute of our immortality.

J. W. EDMONDS.

THE REVIVAL.

The subject of Revivals has for some time commanded considerable attention, both from the pulpit, the platform, and the press; some hailing it as a token of good, bringing sinners to repentance, restoring sobriety and comfort to families, peace and prosperity to neighbourhoods, and the blessed harbinger of "peace on earth and goodwill towards men"; some look at it as a dreadful disease, and others as the production of wicked designing men for whom it is requisite that there should be provision for handing over to a policeman those who may seem to take a prominent part in the proceedings; we are sorry to say that among the latter are to be found some who make great pretensions to liberality of thought and speech. We are glad however to find that a correspondent to the *British Spiritual Telegraph* has taken up the subject* from a spiritual stand point. The same writer also addressed the following letter to one of the daily papers, and which was inserted and it will enable the reader to judge of the spirit in which the writer treats his subject:—

* THE REVIVAL considered in its Physical, Psychological, and Religious aspects, by W. M. WILKINSON. Price, 6s. London: Chapman and Hall, 193, Piccadilly.

TO THE EDITOR OF THE "STAR."

Sir,—The revival has, as you say, now assumed such magnitude that the public journalist is compelled to take notice of it, and to furnish to an enquiring public such reliable information as can be obtained. You ask, too, very earnestly, for verified facts in preference to dissertations upon them; but to my view the time has now come for the immense numbers who admit the facts, and are indeed the subjects of the movement, to investigate the natural and spiritual relation which the revival bears to humanity.

This branch of the inquiry seems hitherto to have been too much neglected, though only from a proper understanding of it can the true value of the work be known, and its proper place be assigned to it.

Fortunately, the facts themselves—wonderful, and to many as miracles—are so prominent and so widely spread, that they are not extensively denied. Had they been few or far between, very different would have been the case. They would never have been able to arrest public attention, and, as apparently contravening the ordinary observed course of nature, they would have been met with derision and stigmatised as impostures.

Even now there is a wide range of opinion expressed as to the immediate bearing of the facts. The editor of the *Lancet* is characteristically of opinion that they are either hysterical or fraudulent, and recommends quenching the spirit by throwing buckets of water over the patient. The *Times'* special correspondent, representing, as he thinks, the commercial, political, and sciolist part of the community, though he cannot deny many of the facts and the good effects upon the revivalists themselves, yet puts forward statistics to prove an increase of crime and drunkenness; from which he infers that such increase is the necessary consequence of a work which should, therefore, be put down; and he accounts for the facts as results of morbid excitement and imagination gone mad.

On the other hand "J. C.," whose initials are believed to be equivalent for Dr. Cumming, writes in the *Times* earnest letters, remonstrating against the view of the special correspondent, and leaning to the opinion that the revival can be best described as the partial coming again of the times of Pentecost. Learned bishops, divines, judges, physicians, and lawyers testify with one voice to the marvellous impression made upon the people, and join in holy aspirations for its continuance and increase throughout the land.

Many again are waiting—and these are the prudent, high-bred, mathematical-minded persons who can never afford to be wrong—to see what the end of it will be, before they pronounce their opinion. My idea as to them is, that they, too, ought rather to grapple with the facts, and to weigh their significance; for, whatever the end may be, they are mighty facts as they stand, and deeply embedded in the souls of men, and "the end" cannot by any means displace them.

Let us suppose, then, with many of the good men who have described the phenomena of this great religious awakening, that the cause is the same so day and for ever, which culminated eighteen centuries ago in the Divine promise realised on the Pentecostal Day. Let us admit, what must be true, that the exhibition of this wondrous power being a fact, it is so by Divine permission, or it

may be even by Divine guidance. Is it right, then, for any to sit quietly by watching its operations, and pronouncing no opinion till the end shall come? Is it not better at once to recognize in it all the great good that is shown in it, and endeavour to guide it so as to put aside the irregularities and shortcomings by a larger knowledge and a deeper perception of its bearing?

How would it have fared at the day of Pentecost, if this sceptical suspense of all faith in the Holy Spirit had prevailed? If all had waited to see "the end," and what would come of it. When is the end of a fact?

And so I would prefer to deal with the fact of this revival, taking along with me the descriptions which have been so minutely given of its frequent commencement in physical contortions, hysteria, prostration, trance, and ecstasy, no less than the subsequent and sometimes concurrent awakening of the soul to its mean condition—its visions, its prophetic power, its miraculous gift of speech, of prayer and inmost intuitive perception. These facts are my only credentials of the movement; and when I see that an immediate consequence of them is to destroy the baneful divisions of sects and churches, bringing together those who previously spent most of their time and of their Christian energies in abusing one another, I say that it is a holy work. When I see sinners of every grade brought face to face with their sins, till they sink in terror at the view of them, I say that is a holy work. When I see the drunkard buying bibles, and what is better, reading them by the light of an awakened soul, I say it is a holy work; and I am under no need of waiting to see the end to enable me to pronounce such an opinion.

But Archdeacon Stopford has written to say that a true revival ought to be free from physical seizures and bodily contortions. Now, what does the fact say? Unfortunately for his theory, we find that the fact does not go along with it. This only proves that, if the direction of these wondrous phenomena had rested with him, he would have managed them in another way. And so others who are shocked "at the loftiest and most sacred subject being treated as matter for the meanest capacity, and children of neither understanding nor education venturing to babble in what no human intellect has ever penetrated." I would simply point to the fact, that children adults, of neither understanding nor education do speak with power of these holy things; from which fact I infer that by the Holy Spirit they have been brought, by means at first perhaps of these very physical phenomena, into such a relation as that they could be moved to their prophetic utterances.

Indeed, at this point, as we have seen, occurs the first puzzle. The medical and the clever work recognises, in the earlier physical movements and shakings of the body, the symptoms of well-known nervous disease, and, being driven by the facts, they go so far in their own line as to call them mental epidemics, as if they had then fully explained them and there they stop. They do not recognise the wonders which are poured through this hysterical human vessel but as a part of the disease; and divines, who should at that point take the matter out of their hands, have unfortunately become so impressed by their nomenclature of the malady, that they fail to see the spiritual side of the phenomenon.

It is hardly necessary to say that hysteria is not religion, nor that religion is not hysteria; and yet it is reasonable enough that the state of body which gives a more unreserved scope to the mind may be with some a consequence, and by its reaction a heightener and preparation for that more spiritual state, in which man's inmost is brought face to face with its great realities, and by contrast with its own darkness and sin. But is not this clearly a working of the Holy Spirit, thus more fully received into an unaccustomed organism? If these words be a holy truth to regenerate man, "Behold the kingdom of God is within you," should it surprise us that the quick entrance of the Holy Spirit should not always find a body swept and garnished for his reception? Again, on the physical side of the phenomenon we find that a much larger proportion of women than of men are the subjects of hysteria; and this rule, besides furnishing us with an analogy on the spiritual side, seems to hold good on the relative proportion of those who are "stricken:" whilst many, indeed most, of cases now occurring do not present the hysterical or physical manifestations, perhaps partly because those most impressionable were first struck.

A nervous system, which is weak and unused to it, will be more displaced, and unable to bear a strong emotion, whilst stronger nerves, with healthy and well-attuned bodies, are more continent and better harmonised, to prevent an outward display of the yearning spirit within.

It is not wonderful, therefore that those who confine themselves to the physical view, should be widely at odds with those who equally shut themselves within the religious aspect! Occurring, as all the manifestations of the divine necessarily must, through means or media, which, especially when they are human, are in the highest degree composite, being both body and spirit in one, most intimately linked and individualised, they should be considered in their composite aspect.

In the excitement of a revival meeting, amongst the cries of those who are "stricken," and the prophetic utterances of those who are further advanced in the spiritual gifts, it is only too easy to forget that this wondrous manifesting of the Holy Spirit, has had to pass through a human individualised medium, which, though its spirit is intensely stirred by such unwonted contact, has still to speak through its physical organism.

In passing through the outward body, who can tell how much or how like the working of God's Holy Spirit is prevented, and its pure light refracted and decomposed? A consideration of this is necessary to account for the diversity and individuality which is observed to each case, though in the main the working of the One Spirit can be distinctly traced as all-pervading the great awakening.

At any risk, too, we must not go with those who take the physical view only, and practically deny all manifesting power of God's Spirit.

If the only use of these revivals should be to attest the contrary, and to give the force of demonstration to the power of spirit over matter, they will have performed a high use, and have not come before the need for them.

Investigation must be from the central truth, that man is a spiritual being, temporarily clothed in a natural body, but existing primarily by the constant inflow of spiritual life,

The laws of this influx are the laws which must now be studied, and the revivals afford one of the opportunities which the Churches must not let pass from their hands. The awakening movement is a great upheaving of spiritual power, to be diagnosed only by the soul-physician, after he has comprehended the natural and spiritual of man. It may be that he must take with him in his investigation some ungainly, because little understood sciences. He must not be ashamed of mesmerism, modern clairvoyance, trance, ecstasy, or dreams—of visions, or other manifestations of the Spirit power, for he will find that they all have analogies and light which it will be his business to appropriate.

Above all, he must have a living faith in the Word of God, and in His promises—"the same yesterday, to-day, and for ever." He may have to believe that the age of miracles did not end with the Apostolic days, and that a true condition of the soul would bring them again in all their fulness, not so much as miracles, as the natural attributes of regenerated souls, and to be sublimated under a higher than a material law.

He would find help in this, could he read the world's history alongside the revelations of the holy books, and recognise the self-same spirit, not dimly peering forth through the centuries of the new dispensation whenever men were found who answered to the required conditions for its manifestation.

The belief of man has never been entirely lost in the wondrous workings of the spirit. In all the Churches it may be found, though mixed up with much that does not impress us with its truth; but the main fact, as a golden thread, can be traced throughout.

In days long past, he would be pleased to find that poor humanity has not been without its revivals, though they were squelched in blood, and under the heels of kings and generals. The records of those older revivals read like extracts from the Ulster papers of today. The cases are identical; and, though we need fear no putting down by force, something far better than cold toleration should be expected from the enlarged and enlightened mind of the nineteenth century,—I am, sir, your obedient servant,—W. M. WILKINSON."

IMPRESSION OF A DISTANT DEATH.

The following remarkable record of spiritual impression, with its verification, was recently published in the *Boston Traveler*:

Mr. Hector M'Donald, of Canada, was recently on a visit to Boston. When he left home, his family were enjoying good health, and he anticipated a pleasant journey. The second morning after his arrival in Boston, when leaving his bed to dress for breakfast, he saw reflected in a mirror the corpse of a woman lying in the bed from which he had just risen. Spell-bound, he gazed with intense feeling and tried to recognize the features of the corpse, but in vain; he could not even move his eyelids; he felt deprived of action how long he knew not. He was at last startled by the ringing of the bell for breakfast, and sprang to the bed to satisfy himself if what he had seen reflected in the mirror was real or an illusion. He found the bed as he had left it; he looked again in the mirror, but only saw the bed truly reflected. During the day he thought much upon

the illusion, and determined next morning to rub his eyes and feel perfectly sure that he was wide awake before he left his bed. But notwithstanding these precautions, the vision was repeated, with this addition, that he thought he recognized in the corpse some resemblance to the features of his wife.

In the course of the second day he received a letter from his wife, in which she stated that she was quite well, and hoped he was enjoying himself among his friends. As he was devotedly attached to her, and always anxious for her safety, he supposed that his morbid fears had conjured up the vision he had seen reflected in the glass; and went about his business as cheerfully as usual. On the morning of the third day, after he had dressed, he found himself, in thought, in his own house, leaning over the coffin of his wife. His friends were assembled, the minister was performing the funeral service, his children wept—he was in the house of death. He followed the corpse to the grave; he heard the earth rumble upon the coffin, he saw the grave filled, and the green sods covered it over; yet by some strange power, he could see through the ground the entire form of his wife as she lay in her coffin.

He looked in the faces of those around him, but no one seemed to notice him; he tried to weep, but the tears refused to flow; his very heart felt as hard as rock. Enraged at his own want of feeling, he determined to throw himself upon the grave and lie there till his heart should break, when he was recalled to consciousness by a friend, who entered the room to inform him that breakfast was ready. He started as if awoke from a profound sleep, though he was standing before the mirror with a hair brush in his hands.

After composing himself, he related to his friend what he had seen, and both concluded that a good breakfast only was wanting to dissipate his unpleasant impressions. A few days afterward, however, he received the melancholy intelligence that his wife had died suddenly, and the time corresponded with the day he had been startled by the first vision in the mirror. When he returned home he described minutely all the details of the funeral he had seen in his vision, and they corresponded with the facts. This is probably one of the most vivid instances of clairvoyance on record. Mr. M'Donald knows nothing of modern Spiritualism or clairvoyance, as most of his life has been passed upon a farm and among forests. It may not be amiss to state that his father, who was a Scotch Highlander, had the gift of "second sight."

SINGULAR DISCOVERY OF A MURDER.

"A story, very singularly authenticated, is in the "Quarterly Review." The fact occurred in Australia; and its particulars undoubtedly prove, that on the evidence supplied by an apparition, real or supposed, a murderer was discovered and executed. The confidential Steward of a wealthy settler near Sydney, suddenly announced that his master had been unexpectedly summon'd on important business to England; and that the whole of his immense property had been entrusted to his management till the Proprietor returned. Not a doubt crossed any individuals mind, as to the perfect accuracy of this statement, and the stew-

ard continued during the period of several months, to act as trustee for his absent master.

One evening sometime afterwards, a gentleman who had been acquainted with the English settler, was riding home through that absentee's grounds; when he became astonish'd to perceive his friend, sitting on a stile by the road side: and he advanced cordially to congratulate him on his speedy return. Before he could speak however, the Englishman had risen from his seat, and with a mournful expression of countenance, walked slowly towards a neighbouring pond where he disappeared. The gentleman being on horseback could not follow, but the scene haunted his thoughts all the way home, with astonishment and perplexity. Therefore next morning he returned with several assistants, who perseveringly dragged the pond, when to the grief and consternation of all present, the murdered body of their departed friend was brought to light. Immediately the whole party hurried to the deceased proprietors house, where they arrested the steward on suspicion of murder, and he was brought to trial; but when the particulars were detailed before him, of this awful apparition he became appalled by a sense of his own guilt, and by a startling consciousness, that even the grave had given up its dead to witness against him, so that he might not escape a fearfully deserved punishment.

The steward then confessed that one evening, seeing his master sitting on that very stile: the whole plan had at once suggested itself to his mind; and that having come behind his victim, he suddenly struck him down insensible, dragged his body to the pond, and having as he thought buried it forever out of sight, announced the story which had been so entirely believed, of his master's sudden journey to England. The culprit suffered, soon after, the extreme penalty of the law, and the whole particulars may be found recorded in the Journals of that period about the year 1830; and the public records."

EXTRAORDINARY PHENOMENA.

A LIVING MAN QUILTS HIS BODY, AND IS SEEN OUT OF IT!

Our readers have frequently heard, doubtless of the remarkable mediumistic powers possessed by Dr. P. D. Randolph, who is now lecturing in the East upon Spiritual philosophy and Religion. While lecturing near this city, the Doctor was the guest of his friends, Dr. N. C. Lewis and lady, and in their mansion the following singular occurrence took place:

Dr. Randolph, had lectured under a very elevated spiritual influence at Chelsea, and amazed the audience by the extraordinary power and eloquence displayed by the controlling Spirit. At the close of the lecture, he returned to Boston, and soon reached the house of his friends, whom he found conversing upon various topics connected with the general subject of Spiritualism. After a while, all retired to rest, and next morning at the Breakfast table, Dr. Randolph looked sallow, tired and haggard, as if he had not slept for a week.

Suddenly Mrs. Lewis said, "Dr. Randolph, what possessed you to come into our room last night, and gaze so intently upon my sleeping husband?"

"Me?" exclaimed R., "excuse me, but I really do not understand what you are talking about. Please oblige me, by explaining."

"Certainly, sir," replied the lady. "Last night myself and husband retired as usual, fastening the doors as is customary, and had both fallen asleep, when I was suddenly awakened as if by the oppressive presence of a strong magnetism. Opening mine eyes and directing them toward the side of the bed, where a full moonlight streamed through the window, I clearly and distinctly saw you standing at the bed head. I was perfectly awake. The light fell upon you, and was perfectly reflected, just as it would have been from your body; and yet I knew it was your Spirit that stood there, and that your body was in another part of the house. Full ten long minutes you stood there looked upon both by myself and my husband, a radiant and holy smile all the while playing upon your countenance. I had ample time to examine you closely, for I realized the importance and immense significance of the extraordinary phenomena then and there manifested. I gazed upon you steadily, and even returned your gaze, but regret now that I did not speak. After a while my eyes grew tired, and for an instant I closed them; when I opened them again you had gone."

This is the perfectly reliable statement of Mr. L., but it appears that this is not the first proof of this astonishing power that the Doctor has given here in Boston, for he appeared bodily, as it seemed, to a person—Mrs. D.—a few weeks ago when his person was thirty miles away. He says that he can do this at will, and appear to whom, and when and where he chooses, but the exercise is very exhausting. Arrangements are in progress for a series of experiments, Dr. R. having promised to appear at three different places, 500 miles apart, in the same hour of a given day. This is certainly something new and remarkable, and exceeds in interest even the wonders displayed by Hume, the great physical medium. If the Doctor shall succeed in his experiments to his own satisfaction, his friends intend to bring the matter before the leading scientific bodies of Europe and this country. Our readers shall be duly advised of the progress of the phenomena.—*Spiritual Age*.

MR. PARTRIDGE'S OFFER.

Mr. Partridge, the proprietor and principal editor of the *New York Spiritual Telegraph and Preacher* writes to say that he will engage to send copies of his paper to England at the following rate: annual subscription, 2 dollars (about 8s. 6d.); Mr. Partridge to pay the postage. This will barely leave him the cost of the paper before it is printed; hence, the greater the circulation in England, the more labour he will have to perform gratis. This, however, will not be the first sacrifice he has made to promote the spread of Spiritualism; and as to the value of his paper we will here add a few commendatory notices elicited from the press, and, after having had the pleasure of perusing his paper regularly for some years, we endorse them as being truly descriptive of its worth.

New York Tribune says: "We must give it (the *Telegraph*) at least this praise—that it seems to us the best Periodical of its school, and in candour and

temper, a model which many of the organs of our various religious denominations might copy with profit."

Jefferson Union says: "The *Telegraph*, under its present management, is ably conducted, discusses and examines the various phenomena of the new doctrine with great candor and marked ability."

Upshur Democrat says: "The *Telegraph* is filled with the most extraordinary spiritual revelations, and cannot fail to astonish the uninitiated like ourself. There is much ability displayed in its editorials."

Conn. Bank Note List, (Hartford) says: "The *Telegraph* is a Weekly Quarto of twelve pages, devoted to the Illustration of Spiritual Intercourse, in such courteous style that the paper ought to be unobjectionable to all seekers after truth." The publisher says "its columns are open to even Sectarians—to everybody who has an earnest thought to utter." The same paper says: "This is a Publication which has attained its eight year, and wherever it has discovered trickery it has proved itself as prompt to expose humbugs as any outsiders could desire."

Genesee County Herald says: "The *Telegraph's* contributors are from the ranks of scientific and enlightened minds everywhere, and the mass of information published in its pages is truly astonishing. Mr. Partridge is no visionary fanatic, but a sagacious business man, and his character as such, gives tone and reliance to the communications which appear in the TELEGRAPH. Almost every branch of natural science is discussed in this paper, with a weekly synopsis of the important news of the day. Its columns embrace articles for and against Spiritualism, and, therefore, it is especially valuable to the investigator."

The Christian Inquirer says; "The TELEGRAPH is the most accomplished and well edited sheet of its denomination we have seen in the country. It contains every week a report of a sermon by Henry Ward Beecher, and one by Edwin H. Chapin, fresh from the mint."

The above sermons are well worth the price of the paper. We have also the pleasure to state that our worthy friend, Dr. Dixon, 25, Bedford Row, London, has kindly consented to become correspondent to Mr. Partridge's paper, as he wishes to keep his readers informed of what is going on in England as well as America in reference to Spiritualism. The following passage from his letter will be read with interest and may be relied on as a faithful picture:—

"Our good cause of Spiritualism is widening and deepening in America; the excitement is passing away and conviction is settling more and more in the minds of the people and its influence is modifying the Pulpit and Press of our country. Two important books have just appeared on the subject,—Andrew Jackson Davis Fifth Vol, of his great *Harmonia* and Robert Dale Owen's book on *Spiritualism*. Never did any subject encounter so severe an ordeal as has Modern Spiritualism in this country but its conquests are spread broad cast over not only our own country but more or less throughout the civilized world; and never had a cause so unflinching devotees. The truth seems to have riveted itself to their integrity so fast that no fear or favor, temporal prosperity, or sacrifice, has been

able to weave them from it.—Very respectfully yours,

CHARLES PARTRIDGE.

All orders (until further notice) to be accompanied with remittance, payable to H. Biefield, Esq., 33, Store Street, London. W. C.

SUCCESS OF THE NEW MAGAZINE.

We have the pleasure to announce that the New Magazine, issued in continuation of the *Telegraph*, has had a very good start. Already No. I. is not to be had on sale. Subscribers should take the hint and preserve their copies as it will be impossible to have them renewed unless by a reprint.

THEORETIC ARCHWAY TO JORDAN STREAMS

A member of the Keighley Spiritualists. had a curious vision of an Archway presented to his mind which he describes in the following lines :

“That hour, O night’s black arch, the key-stone”
Which pigmy worldlings, prowl about in,
And dance or reel, to some horn-piping
For worldly fame;
Black arch! O darkness—what’s thy ailing?
Thy topmost key-at ones weeping, wailing;
Thy fabrication,—light’s assailing,—
More-light’s, her name.

Thou granite arch and millstone nether,
The wills to glew you all together
With that cement which stands the weather,
Turns foes to friends.
Thou art compos’d of parts and passion;—
Far spreads thy fame thy form and fashion,
Yes many, many know; their cash on
Thee, much depends;

Thou popular arch! O superstition,
Observe thy state—view thy condition:
Thy mortar’s lost the souls tuition—
What awful seams :—
Thou’s lost thy beautiful cement!
Thy statues spar;—then what is meant
By those which points more to per cent;
Than jordan’s streams?

—:O:—





